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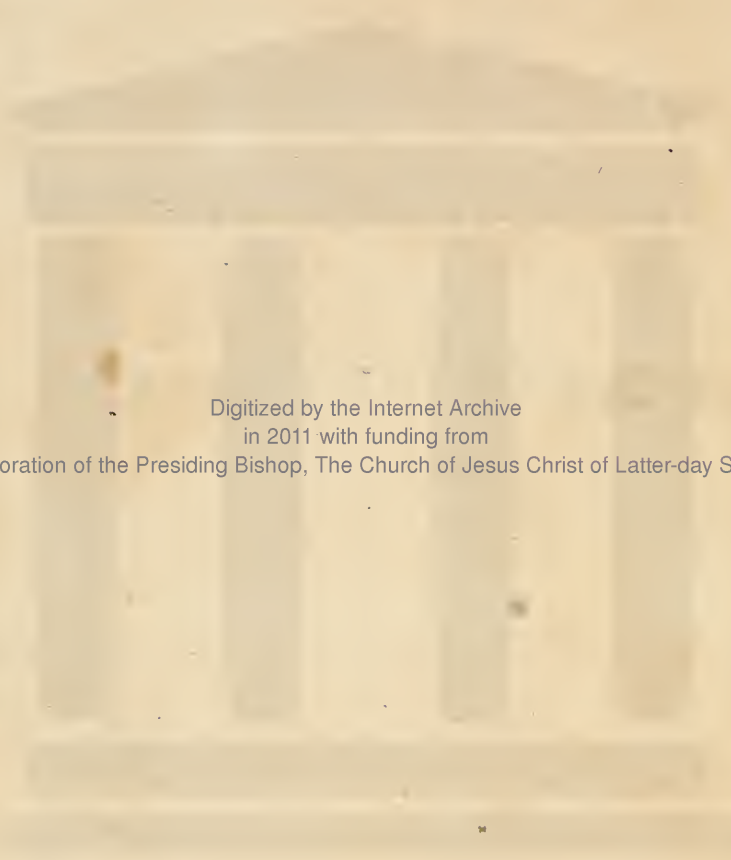
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Miss Eliza

HEBREW GRAMMAR.



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A

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY

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at Andover.

FIFTH EDITION CORRECTED AND ENLARGED.

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PREFACE.

THE present edition of my Hebrew Grammar retains all the essential features of the third edition, and in nearly every case the same notation of sections with their respective subdivisions. In some respects I wished for a change here ; but I did not hold myself at liberty to make any important one, on account of the references every where made to the third edition, in my *Course of Hebrew Study*. In the very few cases where some change in the notation was a matter of expediency or of necessity, in the present edition, no serious embarrassment will be experienced by the student, in finding what is referred to in the *Course of Hebrew Study*.

I have revised the present edition throughout, and have made a multitude of additions and corrections of a subordinate kind. No page of the third edition has escaped some change ; although, for the most part, the alterations are of such a nature as will not attract the notice of readers in general. The encouragement which has been given to the work, is such as lays upon me an imperious obligation to do all in my power to render it as complete as possible. I have availed myself, in order to accomplish this purpose, of the latest editions of the grammars of Gesenius and Ewald.

The reader who takes the pains to compare the present edition with the preceding one, will see that a change has been made in the theory of classifying the vowels, the *medial* ones being now omitted. My convictions in regard to this subject remain as before ; but the inconvenience of the division in question to the learner, and its disagreement with the division of vowels in other languages, united with a conviction that ‘ the trouble is more than a balance for the advantage,’ have occasioned my return *practically* to the old theory of long and short vowels only.

As a specimen of the additions and changes made in the pres-

ent edition, §§ 421. 424. 432. 453a. 514, may be consulted and compared.

Throughout the whole work, more than the former facility of being consulted has been aimed at, and I trust secured, by the mode of printing. The titles and catch-words have every where been rendered more conspicuous. Owing to this principally, the size of the work has been somewhat increased.

In regard to the copiousness of the present grammar, it does not exceed the number of pages in the *abridged* edition of Gesenius' Hebrew Grammar, which has now gone through nine editions. I do not aim at making a *skeleton* grammar, but a somewhat complete, although compressed one. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ a skeleton grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many others, against this practice, is sufficient to render it very doubtful; and the nature of the case decides altogether against it. Whoever uses a synoptical grammar merely, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other grammars, the skeleton which he uses. How much loss of time and how much perplexity and discouragement, this would occasion, it is not difficult to foresee.

To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he comes to know any thing particular of the use of them, I have marked a great part of the passages in the present grammar with *brackets*, which may be *omitted* the *first* time that the contents are passed over. These brackets are put at the beginning and end only of sections or such parts of them as may be omitted. They are continued only so far as the Syntax. On the *first* going over, the student need not commit any thing more of the paradigms, than the first one of the regular verb. Let all the rest be learned in the way of *practice*, gradually, and not by burdening the mind at once with all the minutiae of the language. I would refer teacher and learner to my Hebrew Chrestomathy, where in the introductory remarks to the notes on

Part I. and Part. II., will be found a full explanation with regard to the method of learning, which I think it advisable for the student to pursue.

To avoid all loss of time in searching for paradigms, I have thrown them into a body at the end of the work ; which will greatly facilitate the labor of the student. The index at the close of the volume, I have made so full as to render easy the finding of any thing important which the work contains.

The labor which I have bestowed on the present edition, will at least be regarded, I would hope, as furnishing some evidence that my desire is strong to improve the work as much as lies in my power. Every work of this nature is of course merely progressive, even when the most strenuous efforts and the best intentions are directed toward it. That teachers and learners may find some progress toward a more improved method of representing the grammatical phenomena of the Hebrew language, and more convenience for use, in this edition, is sincerely hoped for by

THE AUTHOR.

Andover : Theol. Seminary,
Sept. 1831.



PART I.

ORTHOGRAPHY AND ORTHOEPEY.

I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew.	Represented by	Names sounded as	Signification of Names.
א	א	'	אַלֶּפֶּה	ālēph	Aw'-lēf	ox.
ב	bh, b	v, b	בֵּית	Bēth	Baith	house.
ג	gh, g	g	גִּמֶּל	Gīmēl	Geé-mēl	camel.
ד	dh, d	{ th in that, d	דַּלֶּת	Dālēth	Daw'-lēth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zayīn	Zâ-yin	armour.
ח	hh	hh	חֵית	Hhēth	Hhaith	travelling-scrip
ט	t	t	טֵיט	Tēt	Tait	serpent.
י	y	y	יֹדֶה	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כַּף	Kāph	Kāf	hollow-hand.
ל	l	l	לָמֶדֶה	Lāmēdh	Law'-mēdh	ox-goad.
מ	m	m	מֵם	Mēm	Maim	water.
נ	n	n	נֹון	Nūn	Noon	fish.
ס	s	s	סָמֶכֶה	Sāmēkh	Saw'-mēkh	prop.
ע	ע	"	עַיִן	ʿayīn	A-yīn	eye.
פ	ph, p	f, p	פֶּא	Pē	Pay	mouth.
צ	ts	ts	צַדִּי	Tsādhe	Tsaw-dhéy	screech-locust.
ק	q	q	קֹוֶף	Qōph	Qoaf	ear.
ר	r	r	רֵישׁ	Rēsh	Raish	head.
ש	s, sh	s, sh	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

LATER HEB. ALPHABET.

ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphab.	Heb.
א	א	'	Nālēph	ا	ܐ	פ	𐤀	א
ב	bh	v	Bēth	ב	ܒ	צ	𐤁	ב
בּ	b	b				ץ	𐤂	בּ
ג	gh	g	Gīmēl	ג	ܓ	ק	𐤃	ג
גּ	g	g				ף	𐤄	גּ
ד	dh	th that	Dālēth	ד	ܕ	ח	𐤅	ד
דּ	d	d					𐤆	דּ
ה	h	h	Hē	ה	ܚ	ט	𐤇	ה
ו	v	v	Vāv	ו	ܘ	י	𐤈	ו
ז	z	z	Zayīn	ז	ܙ	כ	𐤉	ז
ח	hh	hh	Hhēth	ח	ܚ	ל	𐤊	ח
ט	t	t	Tēt	ט	ܬ	מ	𐤋	ט
י	y	y	Yōdh	י	ܝ	נ	𐤌	י
ך, כ	kh	kh, h	Kāph	כ	ܟ	ס	𐤍	כ
ק, כּ	k	k				ע	𐤎	כּ
ל	l	l	Lāmēdh	ל	ܠ		𐤏	ל
ם, מ	m	m	Mēm	מ	ܡ	פ	𐤐	ם
ן, נ	n	n	Nūn	נ	ܢ	צ	𐤑	ן
ס	s	s	Sāmēkh			ק	𐤒	ס
ע	"		ʿayīn	ע	ܥ	ו	𐤓	ע
ף, פ	ph	ph, f	Pē	פ	ܦ	ח	𐤔	ף
צ	p	p						צ
ץ, צּ	ts	ts	Tsādhe	ץ	ܨ			ץ
ק	q	q	Qōph	ק	ܩ			ק
ר	r	r	Rēsh	ר	ܪ			ר
ש	s	s	Sīn	ש	ܫ			ש
שׁ	sh	sh	Shīn	שׁ	ܫ			שׁ
ת	th	th	Tāv	ת	ܬ			ת
תּ	t	t						תּ

IV. TABLE OF THE VOWELS.

I. Class; *A* sound, corresponding vowel-letter, *Aleph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāměts	מָ מַ מֵ	= <i>a</i> in <i>all</i>	ā
פָּתַח Pättāhh <i>long</i>	מֶ	= <i>a</i> in <i>father</i>	â
..... Pättāhh <i>short</i>	מֻ מֵ	= <i>a</i> in { <i>faring</i> <i>man</i>	ă
סֶגוֹל Sēghōl <i>long</i>	מִי מֵה מֶ	= <i>a</i> in <i>hate</i>	ê
..... Sēghōl <i>short</i>	מִי מֵה מֶ	= <i>a</i> in { <i>hated</i> <i>climate</i>	ě

II. Class; *E* and *I* sound, corresponding vowel-letter, *Yodh*.

צִירִי Tsērī	מִי מֵי מֶי	= <i>ey</i> in <i>they</i>	ē
סֶגוֹל Sēghōl <i>long</i>	מִי מֵה מֶ	= <i>ey</i> in <i>purvey</i>	ê
..... Sēghōl <i>short</i>	מִי מֵה מֶ	= <i>e</i> in { <i>preying</i> <i>men</i>	ě
חִירֶק Hhīrēq <i>long</i>	מִי מֵי מֶ	= <i>i</i> in <i>machine</i>	ī
..... Hhīrēq <i>short</i>	מִי מֵי מֶ	= <i>i</i> in { <i>estimate</i> <i>pin</i>	ï

III. Class; *O* and *U* sound, corresponding vowel-letter, *Vav*.

חֹלֶם Hhōlēm	מֻ מֵ מֶ	= <i>o</i> in <i>go</i>	ō
קָמֶץ חֹטֵף { Qāměts Hhā- tēph <i>short</i> .	מֻ מֵ מֶ	= <i>o</i> in { <i>holiness</i> <i>not</i>	ö
שׁוּרֶק Shūrēq	מֻ מֵ מֶ	= <i>oo</i> in <i>moon</i>	ū
קִבּוּץ { Qībbūts { <i>vicarious</i> and <i>long</i>	מֻ מֵ מֶ	= <i>oo</i> in <i>moon</i>	ū
..... Qībbūts <i>long</i>	מֻ מֵ מֶ	= <i>ue</i> in <i>rue</i>	û
..... Qībbūts <i>short</i>	מֻ מֵ מֶ	= <i>u</i> in <i>full</i>	ũ

IV. [Half-vowels] Sheva, simple and composite.

שְׁוָה Shevā (simple)	מֶ	= <i>e</i> in <i>begin</i>	ε
חֹטֵף פָּתַח Hhātēph Pättāhh	מֶ	= <i>a</i> in <i>litany</i>	α
חֹטֵף סֶגוֹל Hhātēph Sēghōl	מֶ	= <i>e</i> in <i>begin</i>	e
חֹטֵף קָמֶץ Hhātēph Qāměts	מֶ	= <i>o</i> in <i>ivory</i>	o

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty nine* letters, as given in No. II. Six of these, as the alphabet shews, have two sounds each, but retain only the ancient single name; one (ש *Sin* pronounced *Seen*) is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, ש), and also with a different name, in order to distinguish it. The modern Arabians have twenty eight letters, six of which are thus distinguished merely by a diacritical point; as is the case with the same number of letters, in the later Hebrew alphabet. Comp. Arab. alphabet in No. III.

§ 7. *The final forms* of five of the letters, appear in the short left-hand column of them, in the alphabet No. II. They are doubtless subsequent to the original forms; but when they were introduced is not known. When manuscripts were written continuously, i. e. without separating the words, (as they originally were), these final letters aided very much in making the proper divisions. Why more of them were not invented for this purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. מן (for מן), Job 38: 1. יְהוָה (for יְהוָה), Is. 9: 6. Neh. 2: 13.

§ 8. *The sounds of the letters* are given according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very slight sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *spiritus lenis* of the Greeks to represent it. *Practically* we do not sound it all, at least not perceptibly. In *theory*, it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible in most cases.

Beth (ב), *bh=v*. So the modern Greeks sound their β.

Gimel (ג), when it is equivalent to *gh*, is represented in the alphabets as sounded like *g*. But the real sound is quite uncertain. The Arabians sound the same letter (ج) like our *j*; just as in English, we sound *g* soft before *e* and *i*. I follow the general usage, and sound it *g* hard.

Daleth (ד), *dh=th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks who so sound their δ.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which, more probably, was the Hebrew usage. I conform to general European usage.

Hheth (ח) *hh*, i. e. a strong aspirate. Yet not always so in *practice*, among the Hebrews; for at the *end* of words, it appears to have been very much softened. E. g. the Seventy represent חַרָּה, by *Θάρορα*; and חַיָּה, by *Σαλά*. But they translate חַיָּה, by *Χάμ*; and חַיָּה, by *Παχλή*. The Arabians have two gradations of sound for this letter.

Tet (ט) is a hard guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like *h*, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כָּה, as *bē-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully.

Samekh (ס) is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly from the letter ש, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as פָּרַס and פָּרַשׁ, to *divide*.

The sound of Ayin (ע) is represented by ("), the double *spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמֹרָה, *Γόμορόρα*, עֲזָה, *Γάζα*; but עֲלִי, *Ηλι*, עֲמִלָּה, *Αμυλή*. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עֵל for עֲלֵל; also from its commutation with *א*; see in the Hebrew Lexicon under *א*. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in *Αμυλή*, the ground of this. The vowel accompanying it should have a strong impetus or effect of the voice in pronouncing it.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *k*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek *ρ*. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are א, ה, ל, ב, ת, i. e. א, ה, ל, ב, ת.

[§ 10. *Unusual letters.* These are, (1) *Literae majusculae*; as וָכָה, Ps. 80: 16. (2) *Minusculae*; as בְּהֵרָאֵם, Gen. 2: 4. (3) *Suspensae*; as מִיָּר, Ps. 80: 14. (4) *Inversae*; as בְּסִטֵּי, Numb. 10: 5. The Rab-
bins find mysteries in these; the considerate critic will only find mis-
takes in copying.]

§ 11. *Similar letters.* These are numerous in the Hebrew alpha-
bet. The student should carefully note them, at the outset. They
are as follows;

- | | |
|--------------------|---------------------|
| 1. Beth ב כ Kaph | 8. Zayin ז ם Nun |
| 2. Gimel ג נ Nun | 9. Hheth ה ה He |
| 3. Daleth ד ך Kaph | 10. Hheth ה ת Tav |
| 4. Daleth ד ר Resh | 11. Mem מ ט Tet |
| 5. Vav ו י Yodh | 12. Mem ם ס Samekh |
| 6. Vav ו ן Nun | 13. Tsadhe צ ע Ayin |
| 7. Zayin ז ו Vav. | |

Explanations.

(1) ב is distinguished from כ, by the right angle which its perpen-
dicular side makes with the strokes at the top and bottom of the let-
ter; כ is *round* at its corners instead of being angular. In some print-
ed copies, כ is distinguished from ב only by the roundness of its cor-
ner at the bottom. (2) ג is distinguished from נ, by having the stroke
at the bottom united to the perpendicular only by a small point; in נ,
the bottom stroke is united without any variation of its magnitude. (3)
ך *final* descends below the line; ד does not. (4) ד is distinguished
from ר, by having a right angle at the top, at which part ר is round or
obtuse. (5) ו descends to the bottom of the line; י does not. (6) ך *fi-
nal* falls below the line; ר does not. (7) The top of ז is continued a
little to the right of the perpendicular, while that of ו is not; the upright
line of ז is small at the top, where it inclines to the right, while it is
gibbous below; which is not the case with ו. (8) ז descends only to the
line; ם *final* falls below it. (9) ה has no space between its left side
and the top; ה exhibits a small chasm. (10) ת has a small dotted cir-
cle at the bottom of the perpendicular stroke on the left hand; ה has
not this mark. (11) ט is open at the top; מ at the bottom. (12) ס is
almost round; ם *final* is a square or parallelogram. (13) ע is angular
on the right side. of it, and the bottom is parallel with the line; ע turns
to the left only. Final ף, in its falling stroke, either turns a little to the
right or descends perpendicularly.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels), to practice writing them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to write Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the letters.* This has been usually made, agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(a) Gutturals	א	ה	ח	ע	technically called	אֶחָדָע
(b) Labials	ב	ו	מ	פ		בִּיפָה
(c) Dentals	ז	ס	צ	ר	ש (ש)	זֶסְצָרֶשׁ
(d) Linguals	ד	ט	ל	נ	ת	דִּטָּלָת
(e) Palatals	ג	י	כ	ק		גִּיכָק

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some peculiarity. This is as follows, viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called *Begādh-kephāth*, בֶּגֶד־כֶּפֶת.

They are named *Aspirates*, because, when there is no point (Daghesh) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghes, these letters are called, by the older grammarians, *molles* and *raphatae*; with it, *duræ* and *dagessatae*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named אֶחָדָע־וִי. The reason of this is, that the sound of these letters being in itself somewhat feeble, it often coalesces with the vowel sound which precedes; so that these letters are said to *quiesce*, i. e. to lose their separate, consonant sound, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or אֶחָדָע, as stated above.

Resh is sometimes to be added, and *Aleph* sometimes excepted; as stated in § 12.

(d) *Liquids*; viz. ל, מ, נ, ר, of which ר is to be regarded only as a kind of half-liquid. Technically these may be called, *limnār*, לִמְנָר.

The student should impress these classes, particularly the *three first*, deeply on his memory.

VOWELS.

§ 14. Originally the Hebrew alphabet consisted only of consonants. Some learned men have maintained the contrary, and averred that א, ו, י, were originally designed to be *vowels*. But the fact, that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel sound, proves beyond all reasonable doubt that they are essentially *consonants*.

§ 15. But as the sound of א, ו, י, was feeble, and often in *practice* was made coalescent with the vowel which preceded them, it was natural, that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ו, י, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldaeo-Rabbinic Hebrew employs these three letters very often, merely for the purpose of designating vowels. For these reasons, these three letters are called *vowel-letters*, by recent grammarians, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters (together with ה) are called *Ehevi* (אֵהֶוִי) or *Quiescents*, § 13. *b*.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the *diacritical signs*, i. e. small dots in or over a letter, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents, satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed, so as to exist in its present form, until several centuries after the birth of Christ; pretty certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why (in the Table No. IV.) א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א more rarely) to designate more or less of the vowel-sounds, which are associated with them.

§ 17. In the same Table, in column 2d, the letters א ה ו נ ט ז מ י, are used merely to exhibit to the learner the manner in which the

Hebrew vowels are written, in respect to the alphabetic letters with which they are associated, i. e. whether *above*, *below*, or *in* them.

§ 18. The student must free himself, at the outset, from the habit of giving *English* sounds to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes, not only have a natural relation to each other in respect to sound, but *for the most part are often commuted for each other*. Seldom does commutation take place, without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG—Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT—Patahh, Seghol, Hhireq parvum, Qamets Hhateph, and Qibbuts. But all of these so called *short* vowels, are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.]

Ewald, in his recent Hebrew grammar (1827), has attempted to reduce the vowels to *two* classes; with much ingenuity, but not satisfactorily.

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. (a) IN REGARD TO QUALITY, they may be considered as *pure* or *impure*.

The *quality* of vowels, with respect to the kinds of sound which they represent and the relations of those sounds to each other, is represented in Table No. IV. The quality of *purity* or *impurity* remains to be considered here.

§ 23. A *pure* vowel is one with which no consonant sound coalesces.

§ 24. An *impure* vowel is one with which a consonant sound coalesces.

E. g. in דָּבָר *dā-bhār* both vowels are pure; the first in דָּ, because no consonant follows; the second in בָּר, because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּא *bā* the א has no distinct sound, because it coalesces with the Qamets; and in בָּרָה, (so written instead

of בִּרְךָ, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing by omitting a Daghes in the ר; in both which cases, Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them; see §§ 58. 59.

§ 25. (b) IN REGARD TO QUANTITY, vowels are divided into *long* and *short*.

This classification cannot always be made out by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels may be divided into two classes. (1) *Those long by nature*, i. e. always long. (2) *Those long by position*, i. e. long only when made so by a peculiar position. These last may be named (in regard to their appearance only) *doubtful*.

§ 27. *Long by nature* are Qamets, Tseri, Hhireq magnum, Hholem, and almost always Shureq.

Note. Hhireq is called *magnum*, when a Yodh quiescent, either expressed or implied, follows it. For the exceptions to Shureq, see § 31. Note 3.

§ 28. *Long by position* (short elsewhere) may be Pattahh, Seghol, Hhireq, and Qibbuts.

In this respect, these vowels correspond with the doubtful Greek vowels, α, ι, υ.

§ 29. THE VOWELS LONG BY NATURE, in regard to *quality*, are divided into two classes, viz. (1) Pure. (2) Impure.

§ 30. (1) *The pure vowels long by nature*, are Qamets, Tseri, and Hholem.

But these are pure only when they have no consonant coalescing with them, i. e. contain neither a Quiescent nor a Daghes'd letter, § 53. § 23; e. g. דָּבָר *dā-bhār*, שֶׁן *shēn*, יִקְטֹל *yīq-tōl*. Hhireq magnum and Shureq are always *impure*, i. e. Yodh or Vav, expressed or implied, always coalesces with them.

§ 31. (2) *The impure vowels long by nature* may be subdivided into *two* kinds, not differing in their essence, but only in the manner of their formation.

(a) Long vowels followed by a *quiescent* letter expressed or implied, and coalescing with them, § 53.

For distinction's sake these may be called QUIESCENT LONG VOWELS.

E. g. Qamets, as in בָּא *bā*; Tseri, as in בֵּן *bēn*, גֵּלָה *gēlē*; Hhireq magnum, as in נִיר *nīr*; Hholem, as in לֹ *lō*, קֹל *qōl*; and Shureq, as in קֻם *qūm*. In all such cases, the Quiescent makes an addition to the *quantity* of the vowel, by coalescing with it. See § 55.

Note 1. *Appearance merely* will not determine whether a vowel long by nature is pure or impure; inasmuch as the quiescent letter which coalesces with it, is often omitted in the writing; e. g. קָם *qām* (impure) stands for קָאם *qām*, נִיר *nīr* for נִיר, קֹל *qōl* for קֹי, etc. see § 63. In a multitude of cases, the student can distinguish vowels of this kind, only when he comes to obtain a knowledge of etymology and of the analogies of the Hebrew language.

Note 2. *Vice versâ*, the Quiescents are sometimes inserted after vowels long by nature, without mixing with them and rendering them impure; in which case, they are merely a kind of *fulcrum* for the vowel; e. g. מֹדֶה *yīl-mōdh* with Hholem pure, i. q. מֹדֶה *sō-bhēbh* with Tseri pure, i. q. מֹדֶה; see § 64, and comp. §§ 14—16, which exhibit the grounds of introducing such anomalies.

Note 3. There are a few cases also, in which Shureq appears to be *short*, i. e. to be the same as Qibbutz, even when it seems to coalesce with Vav; viz. when it stands before a daghesh'd letter, e. g. חֻלָּה *hūlq-qā*, זֶנֶּח *zūn-nā*, מֶזֶז *mā-ūz-zī*, etc. In Chaldee, Syriac, and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that it seems probable they result from the use of a vowel-letter by transcribers, as the sign of a vowel; see §§ 14—16.

Note 4. Similar cases of Hhireq with Yodh, are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, as they only amount to different modes of orthography and pronunciation in respect to the same word; e. g. זֶקֶל *zīq-lāgh* and זֶקֶל *zī-qēlāgh*, קִמּוֹשׁ *qīm-mōsh* and קִמּוֹשׁ *qī-mōsh*, פִּלְלֶהֶשׁ *pīl-lē-ghēsh* and פִּלְלֶהֶשׁ *pī-lē-ghēsh*, מֹרִיגִים *mō-rīg-gīm* and מֹרִיגִים *mō-rī-ghīm*; see § 64, respecting Yodh fulcrum.

§ 32. (b) Long vowels followed by a *daghesh'd* letter implied, but not expressed, excepting that the vowel is prolonged on account of the suppression; see § 58.

For distinction's sake, these may be called DAGHESH'D LONG VOWELS. The words *daghesh'd* and *quiescent*, thus applied to vowels, merely designate the particular way in which the vowels are lengthened; which is often a great convenience to teacher and learner. Of the actual or relative length of these different classes of vowels long by nature, whether pure or impure, quiescent or daghesh'd, we can determine nothing certain. In *theory*, the impure long vowels would seem to be the more protracted. Comp. §§ 24. 55. 58.

Note. *Appearance merely* will not distinguish these from the pure long vowels. A knowledge of forms and etymology is necessary.

§ 33. THE VOWELS LONG BY POSITION (§ 28) retain the same form as when short; they are made long only by their position before a daghesh'd letter suppressed in the writing; or before a Quiescent expressed or implied; see §§ 58. 55. Of course they are always IMPURE.

It is only from a knowledge of etymology and of the analogy of forms, that the student can be enabled, for the most part, to determine when these vowels are long.

Note. Pattahh, Hhireq, and Qibbutts (not vicarious) are made long only by the coalescence of an implied Daghesh'd letter; as בָּהֵל *bā-hēl*, for בַּהֵל *bāh-hēl*; נָחַם *nī-hhām*, for נִחַם *nīhh-hhām*; רוּחַ *rū-hhāts*, for רוּחַ *rūhh-hhāts*. For cases like פָּאֵרָה, לָקָרָה, where Pattahh and Qibbutts apparently have a quiescent *ā*, see § 118 with the notes, and also the Lexicon. Seghol may be made long, either by a Quiescent, as גֵּי, צֵה, מֵה, *gē, tsē, mē*; or by the coalescence of a daghesh'd letter, as הֵהֲרִים *hē-hā-rīm*, פֵּהֲחָה *pē-hhā*, אֵהֲחָוִי *ē-hhāv*, where the Gutturals הֵ, פֵּ, אֵ, exclude the Daghesh forte which belongs to them. See §§ 58. 111. 112. 54.

§ 34. THE SHORT VOWELS are Pattahh, Seghol, short Hhireq, Qamets Hhateph, and Qibbutts (not vicarious), when they are pure.

Note 1. The short vowels may stand either in a mixed syllable,* or in a simple one;† e. g. as דַּל *dāl*, בֶּן *bēn*, מִקְנֵה *mīq-nē*, חֲכָמָה *hhōkh-mā*, מִקְטָר *mīq-tār*, in mixed syllables; and מֵלֶךְ *mē-lēk*, נָעַר *nā-ār*, נֶיֶל *nē-yī-ghēl*, אֶחָד *ō-h'ōlō*, in simple syllables. This latter class is naturally pronounced somewhat longer than the other, as the stress of voice falls almost uniformly on these vowels when in a simple syllable.

Note 2. Some cases are dubious in respect to appearance; e. g. נֶר appears short, but is in fact i. q. נִיר. So in קָטַל, Qibbutts appears short, but is i. q. קָטוּל, Qibbutts being *vicarious*. In like manner, appearances are frequently dubious in regard to simple syllables; e. g. נָחַם with a long impure daghesh'd Hhireq (§ 32), and נִיָּל with a Hhireq pure and short; so בָּהֵל with an impure daghesh'd long Pattahh, but בַּרְה with a pure short one. If the student can discover whether the vowel is *pure* or not, he of course can determine the quantity. Experience only, with a knowledge of etymology and analogy, will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.

§ 35. The student will see, by Table No. IV., that Seghol is reck-

* A mixed syllable is one which ends in a vocal consonant.

† A simple syllable is one which ends in a vowel sound, either pure or impure.

oned both to the *first* and *second* class of vowels. The reason is, that it is often put in the place of Qamets and Pattahh, as well as exchanged with Tseri; and so it is treated as belonging to both classes. Compare § 19.

Syllabication as affected by the Vowels.

§ 36. *A pure long vowel may stand in a simple syllable; or in a mixed one when it is accented, and only then.*

E. g. דָּבָר *dā-bhār*; שֵׁנָה *shē-nā*; שֵׁן *shēn*; יֶקֶטֶל *yīq-tōl*.

§ 37. *So with the quiescent long vowels, § 31 a.*

E. g. בָּא *bā*, קָאָם *qām*; גֵּלָה *gelē*, בֵּין *bēn*; לִי *lī*, נִיר *nīr*; לֹו *lō*, קֹול *qōl*; קֹומו *qū-mū*, קֹום *qūm*.

§ 38. *Daghesh'd vowels, long by nature or position, can stand only in a simple syllable.*

E. g. בָּרֶךְ *bā-rēkh*, נֶהַל *nē-hāl*, בֹּרֶךְ *bō-rākh*; יָחַם *yākh*, יָחַץ *yākh*; all with the first vowel impure and daghesh'd.

§ 39. *The short vowels stand either in a mixed or simple syllable; see § 34. Note. 1.*

§ 41. *Qibbutz vicarious* is nothing more than a mere expedient for representing Shureq when the Vav falls out; and it may be in a simple, or in a mixed syllable.

E. g. קֹומו *qū-mū*, i. q. קֹומו; קֹוטל *qā-tūl*, i. q. קֹוטול. In a mixed syllable it appears like Qibbutz short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

GENERAL REMARKS. No theory of the Hebrew vowels has ever yet been broached, which is not liable to some objections. Almost all beginners complain of this part of Hebrew Grammar as complicated and difficult. It is somewhat so; and yet far less so than the vowels in our own mother tongue, or in the Greek language. The relation of *long* and *short*, with respect to Hebrew vowels, is for us more a matter of *theory*, than of *practice*. In this light, however, it is very important to the student, who, without understanding this theory well, cannot analyze with satisfaction or success great numbers of changes in the forms of Hebrew words. Hebrew grammars in general have not at all recognized the fact, that both *Quiescents* and *suppressed daghesh'd letters* coalesce with the preceding vowel and lengthen it and make it impure, on principles which are in all important respects substantially the same. The principle at the basis of every possible case of this nature is very simple, viz. *that a consonant suppressed in sound, finds its equivalent in the preceding vowel by augmenting its length.* That *Quiescents* and *Gutturals* are, in general, the only classes of letters which are subject to the law of suppression, belongs to the nature of the language. The development of facts respecting these phenomena, belongs to grammar. But whether a long vowel (Qamets for example) was any longer when it included a Quiescent, than when it included a daghesh'd letter, (e. g. בָּא, בָּרֶךְ); or whether Qamets in בָּרֶךְ was any longer than Pattahh impure and long in בָּהֵל; and many other questions of the like nature, we have no means of determining, nor is it necessary to determine them. If a student understands well the distinction between *pure* and *impure* vowels, and between *long* and *short* ones, he

need not trouble himself to inquire how long the Hebrews dwelt on the sounds of the one or the other. If he complains that the system is *complicated*, he will remember that this belongs to the language; it is not to be charged upon a grammar which does no more than to state *facts* as they are.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the *end* of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases they even supplied a furtive vowel in the final syllable of words, in order to shun the amalgamation of two consonants; e. g. for סֵפֶר *sēphr*, they wrote and read סֵפֶר *sē-phēr*. Still they admit, in a few cases, such forms as קָטַלְתָּ *qā-tālt*.

§ 43. When two consonants *begin* a syllable they are not combined in one sound, but a very short half-vowel is supplied, after the first letter, in order to smooth the transition to the second letter. This is called Shevā, שְׁוָה.

Note. Instead of saying *brā*, *brē*, by one impetus of voice as we do, the Hebrews pronounced *bērā*, *bērē*, i. e. with a very short vowel-sound between the two consonants.

§ 44. Shevas usually mark either the beginning or the end of syllables.

Note. The only exception is a Sheva on the *penult* letter of a word, whose final syllable ends with two consonants, as קָטַלְתָּ *qā-tālt*.

§ 45. All syllables *beginning* with two consonants, have a Sheva (either simple or composite) under the first of them. All syllables *ending* with one or two vocal consonants, take a Sheva simple either expressed or implied under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) All the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva after a simple syllable; as לַמְדָּה *lā-medhā*. (c) After another Sheva; as יְלֵמְדוּ *yīl-medhū*. But if the second Sheva be at the *end* of a word, it is not vocal; as לַמְדָּה *lā-mādht*; see *i* below. (d) Under a letter at the beginning of a word, as לְמֹדָה *lemōdh*. (e) Under a letter with Daghesht forte expressed; as לְמֹדָה *lēmōdh*.

līm-mēdhū = לִימְמָדוּ, § 71. (f) Under a letter in which a Daghesth forte is implied; as לִלְלָהּ (= לִלְלָהּ) *hāl-lēlū* or perhaps *hā-lēlū*, not לִלְלָהּ *hāl-lū*.

[Note. The common maxim of grammarians in regard to the case *f*, is, that "Sheva is always vocal when under a letter which is immediately repeated." This is evidently incorrect; e. g. לִרְרֵי *hūr-rē* (not *hār-rērē*), לִבְבִי *libh-bhē* (not *lib-bēbhē*), and so לִלְלָהּ (plur. const. of לִלְלָהּ) is *hhāl-lē*, not *hhāl-lēlē*. On the contrary, לִלְלָהּ reads *hāl-lēlū*, because it belongs to a Daghesth'd form of the verb לִלְלָהּ, and the Daghesth is omitted merely from the frequent usage of rejecting it from a letter when it would be immediately followed by a vocal Sheva; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel in a mixed syllable; as לִימְמָדוּ *yīl-mōdh*.
 (h) After long vowel in a mixed tone syllable; as לִימְמָדוּהָ *tīl-mōdh-nā*.
 (i) Two Shevas at the end of a word are both silent; לִמְמָדוּ *lā-mādht*.

§ 47. The *form* of the Shevas is exhibited fully by Table IV. No. IV. The *composite* Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. The *quantity of the Shevas* is, at least in *theory*, the same; i. e. none of them are considered as a proper vowel.

E. g. לִפְקֹדְהָ *pēqōdh*, לִזְהָב *z^ahābh*, לִנְאֻלֵּי *n^alē*, לִי *h^alī*, are all considered as *monosyllabic*. What *practical* difference between the length of these sounds existed among the Hebrews, cannot now be determined.

§ 49. The *composite Shevas* belong *appropriately* to the Gutturals, and are used under them instead of simple Sheva.

No definite rules can be given as to the kind of Sheva under the respective Gutturals; usage varying them, in different words having the same letters, and in different positions. In general, ה, ח, ע, at the beginning of words take (ֿ); but א takes (ֿ).

§ 50. Gutturals (and other letters) which take a composite Sheva, always *begin* a syllable. A *Guttural which ends a syllable, must, like the other consonants, take Sheva simple*; for there is no other *silent* Sheva. E. g. שְׁמַעְתִּי *shā-māy-tī*, יִחְהֹדֶל *yēhh-dāl*, יִחְהֹגֶל *yēh-gē*, יִנְסֹר *yēn-sōr*.

§ 51. The composite Shevas (ֿ) and (ֿ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. לִזְהָב *z^ahābh*, לִקְדָּשִׁים *q^adhā-shīm*, etc. But (ֿ) is limited to Gutturals.

Note. No uniform rules can be given for the former cases. The *general principle* seems plainly to be, *a design to mark the letter as hav-*

ing a real vocal *Sheva*, and consequently to advertise the reader, that the preceding vowel is not to attach the letter to which the *Sheva* belongs to itself; e. g. *זֶהב* *û-z^ahăbh*, not *ûz-hăbh*; *הַבְּרָכָה* *hâ-bhārā-khā*, not *hăbh-rā-khā*; *תִּמְלֹךְ* *ti-m^alōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such *Shevas* as these are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants,* not immediately followed by a vowel, must have a *Sheva* of some kind, either express or implied.

At the end of words in general, *Sheva* is not usually *expressed* but only *implied*; e. g. *קָם* *qām*, the same as *קָם־*. The exceptions to this rule are, (1) In a final *Kaph*; as *בָּכָה*. (2) When the final syllable ends with two consonants; as *לָמַדְתָּ* *lā-mădht*; but here, in case the penult consonant is a Guttural, it takes a *Pattahh* furtive, § 233. Note.

Note 1. The *Quiescents*, when they coalesce with the preceding vowel, have no *Sheva*. Whenever these letters have a *Sheva*, they are to be regarded as *moveable* consonants.

Note. 2. When a word ends with two consonants, of which the first is a *Quiescent*, usage is various as to *Sheva* under the *final* letter; e. g. we find *בָּאתָ* and *בָּאתְּ*.

General Remarks. There can be but little doubt, that the *composite* *Shevas* were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence too, their use in regard to other letters, for the sake of more distinct pronunciation; § 51. note. But all the niceties of living vernacular pronunciation are now lost, no more to be recalled. Present general usage is all that is aimed at in this grammar.

Coalescence of Vowels and Quiescents.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with a vowel-sound which precedes them, in case they have neither a vowel, nor a *Sheva* expressed or implied, of their own, and provided that such vowel-sound is *homogeneous*.†

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

† That vowel sound is called *homogeneous*, which is adapted to coalesce with the *Quiescents* respectively; that is called *heterogeneous*, which is not adapted to coalesce.

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א) quiesces in Qamets (◌ָ)		בָּא	bā.
	- Tseri (◌ִ)	רֶשֶׁת	rēsh.
	- Seghol (◌ֵ)	תִּמְצֵאנָה	tīm-tsê-nā.
	- Hholem (◌ֹ)	יָמֶר	yō-mēr.
Yodh (י) —	- Tseri (◌ִ)	בֵּין	bēn.
	- Seghol (◌ֵ)	גֵּה	gê.
	- Hhireq (◌ִי)	דִּין	dîn.
Vav (ו) —	- Hholem (◌ֹ)	קוֹל	qōl.
	- Shureq (◌ִי)	קוּם	qūm.
He (ה) —	- Qamets (◌ָ)	גֵּלָה	gelā.
	- Tseri (◌ִ)	גֵּלֵה	gelē.
	- Seghol (◌ֵ)	גֹּלֶה	gō-lê.
	- Hholem (◌ֹ)	גֹּלָה	gā-lō.

In English we have a multitude of cases similar to these; e. g. *love, show*, etc. with *o* quiescent; *say, day*, etc. with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

Note 1. There are some other cases, besides those presented in the Table, of which Quiescence has been affirmed by most grammarians; e. g. רֶשֶׁת *rî-shôn*, לִקְרֹאת *lîq-rāth*, פָּאֵרָה *pû-rā*, § 63. But א is *otiant* here, not quiescent; see § 118 with the Notes.

Note 2. Although the Hholem is written over the ו, as in יֹ; and the Shureq is written in it, as וִ; yet, in both cases, the vowels usually belong to the *preceding* consonant; e. g. in קוֹל to the ק, in קוּם to the ק. Cases like יָוֶן *ā-vôn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes long vowels more protracted, and renders short ones long, § 31.

§ 56. The *Ehevi* (אֵהֶוִי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable; as נֶאֱמַר *nā-mār*, הֵמָּה *hēm*, יָלַדְהָ *yā-lādh*, וְעָלְדְהָ *vē-lēdh*. (2) Always when they end a

syllable, in case they have a simple Sheva under them, either expressed or implied; e. g. יָאָסֶר *yěs-sôr*, נֶחְפָּקְהוּ *něh-păkh*, שָׁלֹוֹתִי *shā-lāv-tī*, לְחַי *hăy*, קָאָו *qāv*. In the two last cases, the Sheva is *implied*, i. e. $\text{יָי}=\text{יִי}$, and $\text{קָי}=\text{קִי}$, see § 52. (3) Usually, when preceded by a *heterogeneous* vowel; e. g. תָּו *tāv*, קָו *qāv*, שָׁלֵו *shā-lēv*, זֵו *zīv*, לְחַיִּי *hăy*, גֹּי *gōy*, גָּלִי *gā-lūy*, קָיִם *qāy-yēm*, קָאָוֹם *qāv-vām*, etc. In all cases of this kind, it is easy to judge whether the *Ehevi* quiesce, or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

Note 1. In the *middle* of a word, the *Ehevi* are *always* marked with a Sheva in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

Note 3. All the *Ehevi*, in the *middle* of words, not unfrequently *resist coalescence*, i. e. remain moveable; ה always, א sometimes even when the vowel is adapted to coalescence. At the *end* of words, they generally (not all of them uniformly) coalesce, unless the preceding vowel is heterogeneous. Compare § 119. b. § 120. b. § 121. b.

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with preceding vowels. They are then said to be *otiant*, (*in otio, otiantur*).

This happens in the following cases; viz. (a) When preceded by silent Sheva; as לְחַיִּת *hăhēt*, נֶאֱתַר *năt*. (b) Preceded by a Quiescent; as לְחַיִּת *hē-bhē-thā*, with א *otiant*. (c) Followed by Daghest forte; as מֶה־זֶּה *măz-zē*= מֶה־זֶּה . (d) Yodh preceded by Qamets and followed by ו with a Sheva implied, is *otiant*; as דֶּבְחָרָו *debhā-rāv*, where Sheva is implied under the final ו, § 52.

Note. In such cases the *otiant* letter is mostly (not always) retained, out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases in English, we have *otiant* vowels; as in *honour, hear, moan*, etc.

Coalescence of Daghest'd letters omitted with Vowels.

§ 58. The Gutturals and Resh scarcely ever admit Daghest, i. e. reduplication, § 71. § 111. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghest, coalesces with the preceding vowel and lengthens it, § 32.

E. g. הָאָרְצִי *hā-ā-rěts*, instead of הָאָרְצִי *hās-ā-rěts*; יָעֵמֶר *yē-nā mēr*, instead of יָעֵמֶר *yīs-ā-mēr*; בְּהֵל *bā-hēl*, with Pattahh long and

impure (§ 33), instead of בְּהֵל *bāh-hēl*; בִּהֵל *bī-hēl* with Hhireq long and impure (§ 32), instead of בִּיֵּהֵל *bīh-hēl*; אֶחָיִם *ā-hhām* with Pattahh long and impure (§ 33), instead of אֶחָיִם *āhh-hhām*; נִיֵּחָם *nī-hhām* with Hhireq long and impure (§ 32), instead of נִיֵּחָם *nīhh-hhām*; בָּעֵר *bā-ēr* (§ 32), instead of בָּעֵר *bā-ēr*; מֵעֵם *mē-ēm*, instead of מֵעֵם *mī-ēm*; בִּרְעָה *bī-rēkh*, instead of בִּרְעָה *bīr-rēkh*; בָּרְעָה *bā-rēkh*, instead of בִּרְעָה *bār-rēkh*, etc. Com. § 111. § 112.

Note. In regard to this usage, it is plain that an excluded daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature instead of a short one, as בִּרְעָה for בִּרְעָה. When in other cases the *form* of a doubtful vowel remains, the *quantity* of it is of course *long*, § 33.

To give reasons why a doubtful vowel is at one time used, and at another a vowel long by nature before the Gutturals excluding Daghesh, is out of our power. We can only notice and record the facts; but in respect to the grounds of them, we can merely say, *Sic voluit usus*.

§ 59. Some other letters occasionally omit Daghesh, with a similar effect, for the most part, on the preceding vowel.

E. g. נִיֵּחָם *vā-yehī*, instead of נִיֵּחָם *vāy-yehī*. But it is doubtful how such cases as נִיֵּחָם (for נִיֵּחָם) were read; i. e. whether they were pronounced *yī-qēhhu* or *yīq-hhu*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as נִיֵּחָם (for נִיֵּחָם); some with composite Sheva, as לִיֵּחָם *lū-qōhhā* (for לִיֵּחָם); both of which show that the first syllable is to be read as a simple one, *vā-yehī*, *lū-qōhhā*; and so of others like them. But some words have neither of these marks, e. g. נִיֵּחָם (for נִיֵּחָם); and in such cases, they are probably to be read as נִיֵּחָם *yīq-hhū*, etc. The omission of Daghesh, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words, which the Punctators strove to express. It does not belong to the essential form of words.

ORTHOGRAPHY OF THE VOWELS.

§ 60. By inspecting Table No. IV., it will be seen that the two first classes of vowels are all written *under* the consonants. Of the third class, Qibbuts also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph; e. g. קָ *khā*.

§ 61. The proper place of a vowel is under or over the *middle*, or (as they are now printed) the *right* side, of a consonant. Shureq is always written after the consonant to which it belongs, i. e. in the bosom of the following ק. Hholem is commonly written over the right side of the let-

ter next following that to which it belongs, as תֹּם *tôm*, קֹל *qôl*; but sometimes necessity prevents this, e. g. in קָרָשׁ, where the type will not admit such a disposition of the Hholem. Hholem following א is commonly written over its left side, as אֶבֶל; unless followed by ר, as אֶרֶב.

§ 62. The diacritical point over ו and ו often coincides with *Hholem*; in which case it serves the double purpose of marking the vowel and of distinguishing the letter. (1) ו beginning a syllable, if followed by a consonant having a vowel of its own, is read *sô*; e. g. שֹׁנֶה *sô-nê*. (2) ו following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e. g. מֶשֶׁה *mô-shê*. On the other hand, (3) ו with two points, *beginning* a syllable, is read *shô*; e. g. שֹׁמֵר *shô-mêr*. (4) ו with two points, *ending* a syllable, is read *ôs*; e. g. יֶרֶשׁ *yîr-pôs*.

§ 62. Vav (ו) with a Hholem *over* it and a vowel *under* it, is joined as a moveable consonant with the vowel under it; e. g. לֶוֶה *lô-vê*, יֶהוֹה *yêhō-vā*, the Hholem belonging to the preceding letter.

§ 63. *Vowels in connection with the Quiescents*, exhibit various modes of orthography which require explanation. As the Ehevi or Quiescents drop their distinct consonant-sound in case of coalescence (§ 53), and the words with vowel-points are sounded in the same manner whether the Quiescents are omitted or inserted; so, in practice, they are often omitted.

Note. Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following examples will shew.

Written fully.	Written defectively.	Read.
מֶלֶתִי	מֶלֶתִי	<i>mā-lê-thî.</i>
נִיר	נִיר	<i>nîr.</i>
קֹל	קֹל	<i>qôl.</i>
קָמוּס	קָמוּס	<i>qā-mūs.</i>

§ 64. There are some cases, in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or nature of the vowel. In all these cases, they are mere orthographic *Fulcra*.

E. g. יֶלְמוֹד, the same as יֶלְמוֹד *yîl-môdh*; סִבֵּיב, the same as סִבֵּיב *sô-bhēbh*; הוֹיָק, the same as הוֹיָק *hhûq-qê*; comp. § 31. Notes 2. 3. In

all probability, such forms sprung from the practice of employing Vav and Yodh as vowel-letters, § 15. How to distinguish such cases from those where ך and ם are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected, in both of which there is a Quiescent, the first syllable omits it; e. g. צִדְקִים, צִדְקִים. But instances of a contrary usage also exist; e. g. קוֹלוֹת=קוֹלוֹת; and sometimes both Quiescents are omitted, as שְׁלִישִׁים for שְׁלִישִׁים; so נֶר for נֶר, etc. Even the same word is variously written; e. g. הַקִּמּוֹתִי, הַקִּמּוֹתִי, all pronounced *h^aqī-mō-thī*.

Orthography of Qamets Hhateph.

From Table No. IV. it appears, that Qamets Hhateph (short o) has the same form with Qamets, viz. (◌◌). It is important to point out how they may be distinguished.

I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (◌◌) followed by simple Sheva without any Methegh between, is short o, if in a syllable not accented.

E. g. חֶבְלָה *hhōkh-mā*, not *hhā-khemā*. But with a Methegh it reads thus, חֶבְלָה *hhā-khemā*. With an accent it reads as Qamets; e. g. מֶלֶךְ *māv-tā*, שָׁוָה *shāv*, לָלַץ *lāy-lā*.

Note. There are some few cases, where Methegh does not distinguish Qamets from short o; e. g. דֹּרְבָנוֹת *dōr-bhō-nōth*, not *dhā-rēbho-nōth*; so קֹרְבָן *qōr-bān*, not *qā-rēbhān*; שְׁמֶרָה *shōm-rā*, not *shā-merā*. But in these and the like cases, manuscripts and editions vary as to the Methegh; and etymology only can settle the true pronunciation.

(b) When followed by a letter with Daghesth forte, in a syllable not accented, (◌◌) is short o.

E. g. בֹּתִים *bōt-tīm*, חֲנִי *hhōn-nē-nī*. If the syllable is accented, it is read as long *a*; e. g. יָמָה *yām-mā*, לָמָה *lām-mā*, etc.

Note 1. An *euphonic* Daghesth (§ 75 seq.) at the *beginning* of a word does not make short *ō* of the (◌◌) belonging to the last syllable of the preceding word; it remains long *ā* still; e. g. שְׁכָנָה בּוֹ, read *shā-khān-tāb-bō*. But this is merely a euphonic matter, and is contrary to the laws of the language in general.

Note 2. A Methegh after (◌◌) does not *always* denote long *ā*; e. g. בֹּתֶ-תֶּ-כְּחֶם, not *bā-tē-khēm*. See the note under *a* above.

II. Qamets Hhateph in a simple syllable.

E. g. גְּבוּהָ *gā-bho^h*, רוּחַ *rū^h*, רֵעַ *rē^a*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Pattahh; somewhat as *ă* in the English words, *trial*, *vial*, etc. The furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so

it falls away, as soon as the syllable in which it stands changes its relative position; e. g. רִיחַ *rû^hhh*, plur. רִיחוֹת *rû-hhōth*.

Note. Aleph never takes Pattahh furtive.

DAGHESH.

§ 70. Dāghěsh is a point in the bosom of a letter, and serves two purposes; (1) To double a letter. (2) To remove its aspiration.

§ 71. When Daghesch serves to double the letter in which it is written, it is called *Daghesch forte*. When it only removes the aspiration, it is called *Daghesch lene*.

Note. There is a kind of Daghesch that doubles a letter, (and may therefore be ranked under the head of *Daghesch forte*), which is designed merely to regulate some peculiar mode of pronouncing certain words, and belongs not to the general analogy of the language. It is called *Daghesch euphonic* when we wish to distinguish it from *Daghesch forte* in general.

I. DAGHESH FORTE.

§ 72. *Daghesch forte distinguished from Daghesch lene*. The former is never written in the *final* letter of a word, unless such letter has a vowel; nor in the *first* letter, (although *Daghesch euphonic* usually appears here); and it is always *immediately preceded by a vowel-sound*.

Note. This last circumstance separates it entirely from *Daghesch lene*; which is *preceded immediately by a silent Sheva*, or if by a vowel, it is in a preceding word, which word has a *disjunctive* accent; see under § 93.

§ 73. *Orthography of Daghesch forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point *Daghesch forte*; e. g. קִטֵּל=קִטֵּל *qīt-tēl*.

Note 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. צִלֵּל *tsīl-lō*, instead of צִלָּל; יִשְׁדָּם for יִשְׁדָּם *yeshōd-dēm*, etc.; particularly in derived forms of words, as קִלָּת (not קִלֵּת) from קִלָּת, etc., in which cases *Daghesch forte* is not used.

Note 2. If the *first* of the two letters must have a *Sheva vocal*, *Daghesch forte* is excluded; e. g. עֵלֵּל *ōl-līm*, not עִלֵּל *ōl-līm*.

Note 3. Practice not unfrequently omits *Daghesch forte*, when it would

be immediately followed by a *vocal* Sheva, in case it were inserted; e. g. יִקְהוּ *yīq-hhū*, instead of יִקְהוּ *yīq-qēhhū*. Particularly is Daghesth omitted in such cases, if another letter of the same kind immediately follows; as הָלֵל *hā-lēlū* (not *hāl-lū*) because the word stands for הָלֵל; which can be known, however, only by etymology. Comp. § 46. f. Note.

Note 4. Shureq is written in the same manner as Daghesth *forte*, in the letter ו; e. g. ו. But it is easily distinguished. When the *preceding* letter has no vowel, the point stands for Shureq; when it has one, it stands for Daghesth *forte*; e. g. קום is read *qūm*, but קום is sounded *qūv-vām*.

§ 74. *Division of Daghesth forte.* (a) It is *compensative*, i. e. merely supplying a letter omitted in the writing.

E. g. נָחַנּוּ *nā-thān-nū* for נָחַנּוּ, יָגַשׁ *yīg-gāsh* for יָגַשׁ (§ 107. a) where ך is assimilated.

(b) *Characteristic*, i. e. distinguishing the particular form of a word.

E. g. קָטַל, the form of the conjugation *Piel*, in distinction from the form in *Kal*, viz. קָטַל.

Note. In אֵת *āt*, probably for אֵת; שֶׁתָּיִם *shetā-yīm*, for שֶׁתָּיִם; and such cases as כָּרַת *kā-rāt*, for כָּרַת; the Daghesth in the Tav is properly *compensative*, although in a peculiar way.

Daghesth Euphonic.

So I name all those kinds of Daghesth *forte* which are merely *occasional*, and have respect only to *modes of reading* that are peculiar, in some particular cases.

[§ 75. Daghesth euphonic is of three kinds. (a) *Daghesth conjunctive*. So the first species of euphonic Daghesth may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*. E. g. קָרִית *qā-rī-thāl-tī*, מָזָה *māz-zē* = מָזָה, יֶחֱסֶבֶב *yē-hhē-sēb-bō*. The vowels Qamets, Pattahh, and Seghol, are almost the only ones employed before Daghesth *conjunctive*. Sometimes examples are found, like קִמּוּטֵסֶטְסֵט *qū-mūts-tseṣṣū*. Daghesth *conjunctive* is frequent, especially in the Psalms. It is rarely found after words with an accent on the *ultimate*; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesth affectuosum*. This is a euphonic Daghesth, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חָלֵל *hhā-dhēl-tū*, instead of חָלֵל *hhā-dhēlū*; יֶחֱטֵט *yē-hhāt-tū*, instead of יֶחֱטֵט. It were better to call this *Daghesth accented*. The object of it seems to be, to create a penult syllable on which the voice can rest, without the intervention of a Sheva before the final syllable.

§ 77. (c) *Daghesh acuting*. This appears in some cases where a letter would by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*; e. g. אֶכְרֵה *Āk-kerē-hā*, instead of אֶכְרֵה *Āekh-rē-hā*.]

Remark. In all cases of *euphonic Daghesh*, the manner of reading only is concerned; not the essential forms of words. The Daghesh of this kind is merely an attempt to preserve some niceties of pronunciation.

II. DAGHESH LENE.

§ 78. *Daghesh lene* belongs only to the Aspirates (בִּגְדִּי *Beghādih kephāth*), and is a sign that they are to be pronounced without any aspiration, i. e. without an *h*-sound.

E. g. ב is *bh*, but ב = *b*; כ = *kh*, כ = *k*, etc. See alphabet No. II.

Note 1. *Daghesh forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from *Daghesh lene*; for *Daghesh forte* is always preceded by a vowel belonging to the letter immediately before it; while the preceding letter has a silent Sheva under it, in case the Daghesh is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it and belongs to a preceding word, § 92.

Note 2. *Daghesh forte* in an Aspirate, not only doubles it, but also (by usage in pronunciation) removes the aspiration; e. g. אֶפֶי *Āp-pī*, not *Āph-pī*, although when written out in full, it would seem to be the latter, as אֶפֶי. Ease of enunciation demands the doubling of the letter without the aspiration.

General rules for the insertion of Daghesh lene.

§ 79. (1) It is inserted in all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1: 1, in אֶרֶץ the Beth takes Daghesh lene; so at the beginning of a verse, Gen. 3: 5, כִּי *kī* (not כִּי *khī*), etc.

(2) In all cases, after a *silent* Sheva either expressed or implied.

E. g. in אֶתָּה, Tav has a Daghesh lene after a silent Sheva *expressed*; in אֶתָּה, Pe has one after a Sheva *implied* under the ה, § 52.

(3) When preceded by a vowel (either pure or impure) at the end of a word having a *disjunctive* accent, an Aspirate at the beginning of the word that follows, takes a *Daghesh lene*.

E. g. Ps. 1: 3, וְהָיָה כִּפֶּיךָ, where the Kaph must be aspirated, were

it not that the disjunctive accent (*Rebhi*^a) is on the preceding syllable הִי. And so of all the other Disjunctives; see the accents, § 92 seq.

General rules for the rejection of Dagghesh lene.

§ 80. It is rejected when the Aspirates stand next after a vocal Sheva, or after a vowel either pure or impure, whether this vowel be within the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. 1: 2, וַיְהִי עֶרְבַּיִם, where the Tav in וַיְהִי follows a *vocal* Sheva (יֵי); and in וַיְהִי תֹהוֹ וַיְהִי חֹשֶׁךְ (not *tō-hū*), the ה follows a vowel with a quiescent letter, and that vowel is associated with a *conjunctive* accent (Merka), consequently ה remains aspirated. So after a composite Sheva; e. g. עָבַד עֶבֶד *ʿbhōdh* (not *ʿbōdh*), because such Sheva is always *vocal*, § 46. a.

Note. In cases where a mere Pattahh furtive precedes an Aspirate, it takes Dagghesh lene; e. g. לָקַח לָאֱלֹהִים *lā-qaʿhht*, so written instead of לָקַחְתָּ, § 233. Note.

General Exceptions.

Etymology and special usage have made many exceptions to these *general* rules.

[§ 81. (1) An Aspirate in the middle of a word, which is *derived by inflection* from a form of the same word that excluded Dagghesh lene, also excludes it.

E. g. רִדְפוּ *rīdh-phū* (not *rīdh*) because the ground-form is רִדַּף, where the Pe, being immediately preceded by a Hholem, cannot take a Dagghesh lene, § 80. So מָלְכֵי *māl-khē*, ground-form מָלְכִים, in which כ is preceded by a vowel; יֶעֱזְבוּ *yā-āz-bhū*, ground-form יֶעֱזְבוּ, where ב, having a vowel before it, cannot receive Dagghesh lene; Infinitive mode בִּגְדוּ *bēghōdh*, and with suffix בִּגְדוּ *bīgh-dhō*, because ד in the ground-form has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not affect the insertion or omission of Dagghesh lene, in respect to the second letter of any word when it is an Aspirate.

E. g. בְּחֵב with the preposition בְּ prefixed, is written בְּחֵב *bīkh-thābh* (not *bēkh*); כְּפִיר with כְּ prefixed, כְּפִיר *kīkh-phīr* (not *bēphīr*); אֲבוֹל with אֲ, אֲבוֹל *līgh-bhūl* (not *bēbhūl*), etc.

Note 1. The Infinitive mode with such a loose prefix, varies in its usage. E. g. סָפַד, Infin. סָפַד, with prefix לְ, לְסָפַד *lis-pōdh*; and such is the *more common* usage. But we find also נָפַל, Infin. נָפַל, with pre-

fix בּ, בְּפֹל *bîn-phôl*; with כּ, כְּפֹל *kîn-phôl*; but with לּ, לִּפּוֹל *lîn-pol*. Usage therefore is variable in regard to this mode.

Note 2. But when the prefix is *closely* united to a word, so as to constitute (as it were) an essential part of the word itself, then the general rule (§ 79. 2) is followed; e. g. יִשְׁפֹּד *yîs-pôdh* (not יִשְׁפֹּד), Fut. of Kal from the root שָׁפַד *sâ-phâdh*; or (if you please) from the Infinitive form, שִׁפֹּד *sephôdh*. So in Hiphil, הִשְׁפִּיל *hîs-pîl* (not הִשְׁפִּיל), from שָׁפַל. In all such cases, the prefix is considered and treated as an *essential formative* part of the word.]

Particular Exceptions.

[§ 82. (1) *Rejection of Daghesb lene.* (a) The suffix pronouns, כֶּ, כָּ, כֵּ, reject it. (b) Generally, an Aspirate preceding the final syllable and וְתָ, as מְלָכֹה, מְלָכֹה, etc.; but not always, as תַּרְבּוּת *târ-bûth*. (c) The various forms of בָּגָד, e. g. בָּגָדִי, בָּגָדִי, etc.

(2) *Admission of it contrary to the general rules.* (d) Some words beginning with two Aspirates, viz. בַּב, כַּכ, e. g. Jer. 3: 25, נִשְׁפָּה; Ex. 14: 17, וְנִשְׁפָּה; Is. 10: 19, כִּנְיָן; but in all such cases, manuscripts and editions differ; some extending the rule, so as to begin with Daghesb lene in most cases where a word commences with two Aspirates; others scarcely observing such a rule at all; e. g. Michaelis' Hebrew Bible. (e) A few words which usage only has excepted from the general rule; e. g. מְמַלֵּךְ from מְמַלֵּךְ, רִשְׁפִּים from רִשְׁפִּים. (f) An apparent exception is an Aspirate after יָהוּה, which takes Daghesb lene. But the Hebrews read this word יָהוּה *âdô-nây*, which ends in the consonant *y* having a silent Sheva.]

Remark. The detail of Daghesb lene, as to some few words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in grammar depends on the insertion or omission of Daghesb, in such cases, the student need not be perplexed, if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§ 83. Rāphê (רַפֵּה) means *soft*. It is a small parallel stroke, of the same form as Pattahh, put *over* Aspirates, to show that they retain their aspiration; e. g. כַּחַד *khâ-bhêdhâ*; and so it is directly the opposite of Daghesb lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16: 16, 28. Num. 32: 42, in Van der Hooght. In ancient manuscripts it was very common;

and it was sometimes employed, moreover, to shew that Daghesh forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that א and ה at the end of words were quiescent.

MAPPIQ.

§ 84. Mäppiq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable. *הַפִּיק* *hā-pīq* would read *yā*; *הַבִּיק* *gā-bhāq* must be written *הַבִּיק* and read *gā-bhā*.

E. g. *הַבִּיק* *yāh* (הַ would read *yā*); *הַבִּיק* *gā-bhāq* (הַ must be written *הַבִּיק* and read *gā-bhā*).

Note. Mappiq is now used only in final ה; but in some Hebrew manuscripts it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Mëthëgh (מֶתֶגֶח) is a small perpendicular mark (ı), preceding the tone-syllable more or less according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words undertáke, nòminátion, etc.

The word *Methegh* (*fraenum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, (*decora suspensio vocis*); which of course gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connection of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

Note. The mark (ı) on the last or penult syllable of a verse, is always the accent Silluq (§ 93), not Methegh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy respecting it in our best Hebrew bibles.]

Uniform or general use of Methegh.

[§ 87. IT IS UNIFORMLY EMPLOYED, (a) Before all the composite Shevas, when they are preceded by a vowel, (and technically called in this case מְאָרִיךְ *mā-ʾārīkh*); e. g. *הַבִּיק*, *הַבִּיק*, *הַבִּיק*, etc. (b) Almost uniformly in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. *הַבִּיק*, by inflection *הַבִּיק*, preserving the Methegh; (or this case may be ranked with *c* below). (c) After a

generally apply; e. g. מַעַל-בִּי, *e*; יְרֵאָה-לּוֹ, *h*; כִּי-עָמְלִי, *e*; בְּחֹדֶר-
 פָּאָרָה, *e*, etc. (*m*) In many cases long monosyllables before Maqqeph
 take a Methegh (often otherwise), although a tone-syllable follows im-
 mediately, e. g. בֵּית-אֵלֹהִים, and even when it does not, and the
 monosyllable is a mixed one, as שִׁבְיָא-אֶרֶם, etc., contrary to *e*. Short
 vowels before Maqqeph commonly reject Methegh; as עֵר-בֵּית, etc.]

Such are the numerous and very indefinite (not to say contradictory) principles for the use of
 Methegh. No wonder that no two editions or manuscripts agree in regard to it. Some of the
 very words employed here as examples, are differently marked in different editions.

Note 1. The conjunction ו (*and*) does not generally receive Methegh.

Note 2. Several Metheghs may appear on the same word, if the dif-
 ferent rules for writing it should require them; e. g. אֶרֶם-אֶרֶם-אֶרֶם, for the
 Methegh on אֶרֶם, see *e* above; for that on אֶרֶם, see *a*.

Note 3. Instead of Methegh, the *conjunctive* accents (especially
 Munahh, Qadma, and Merka, § 93) are frequently used, when a word
 has a *distinctive* accent upon it; e. g. וְיָמֵינוּ עֲדֵיךָ with Munahh under נָ,
 instead of וְיָמֵינוּ עֲדֵיךָ with Methegh; and so in very many cases.

MAQQEPH.

§ 88. Mäqqēph (מַקְקֵפֶה), somewhat like our hyphen,
 connects two words together, and makes them as one in
 respect to interpunction and reading.

E. g. אֶת-הַשְּׂמִינִי, אֶת-הַשְּׂמִינִי. Usually either the former or latter
 word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic
 accent; and a long vowel in its final syllable is for the
 most part shortened, if pure.

E. g. עַל-הָאָרֶץ, where עַל has no accent, Gen. 1: 15. For the rea-
 son why the long vowels before Maqqeph (which removes the tone) are
 shortened, see § 36. § 129. *a*. But here, the punctators were not uniform;
 for we have לֵב-דָּוִד *lēbh-Dāvidh* (not לֵב-דָּוִד), and without Methegh
 too, in 1 Sam. 24: 6; but also לֵב-נִישׁ *lēbh-Nīsh*, 2 K. 12: 5; and thus
 in other cases.

Note 1. Mappēph sometimes appears between several words in suc-
 cession, as אֶת-כָּל-אֲשֶׁר-לִי. Mostly it is employed only between
 words closely connected in sense, e. g. between prepositions and their
 nouns, words in regimen, etc.; but its use is not confined to these, and
 is very arbitrary in many cases, about which manuscripts and editions,
 and also Jewish grammarians and critics, disagree. In some few cases
 it stands after a polysyllabic word; as הָיָה-לָּהּ, Gen. 6: 9.

Note 2. Maqqeph might itself well be called a *conjunctive* accent *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner, Pesiq, inserted *between* words, is reckoned a *disjunctive* accent.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the beginner.

1. Every syllable must begin with a moveable letter.

Note. Vav with Shureq (וּ) in the beginning of words is the only exception, and is sounded *ū* = *oo* in English. In מַרְאֵה *ā-mār*, מַדְחָה *ā-mādh*, etc. the מ and ח are moveable, although *we* do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel in a *mixed* syllable, is followed by a simple Sheva expressed or implied, or by a Daghesth forte; e. g. בָּרֵזַל *bār-zēl*, in which the first syllable has a Sheva expressed, the second a Sheva implied; so לִמְדָה *līm-mēdh* = לִמְדָה.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Daghesth forte, *provided* such vowel be in a *tone-syllable*. E. g. קָאֵם *qām*; יִקְטֹלָה *yīq-tōl-nā*, where the Hholem is in a mixed tone-syllable; יָאֵם *yām-mā* = יָאֵם; אֵת *āth*, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. קָטֹלָה *qā-tēlā*, בֹּגְדֵימ *bō-gēdhīm*; but not always so before a Maqqeph, as לֵב־דָּוִד *lēbh-Dā-vīdh*.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רֵאשִׁית *rē-shīth*, רֵא is a simple syllable, because the ש which comes next after it has a vowel of its own; in בָּרָא *bā-rā*, רָא is a final simple syllable.

8. Every vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רֶאֱשִׁית *rē-shīth*; רֶשִׁית is a mixed syllable because ת has no vowel of its own. But such syllables must always be tone-syllables; excepting the very few cases where quiescent י is irregularly used in short syllables, § 31. Note 3.

9. Short vowels make a simple syllable, when the next succeeding letter has a vowel of its own.

10. Every composite Sheva, and every simple Sheva vocal, stands of course at the beginning of a syllable, § 46.

11. The vowels long by position, i. e. the doubtful vowels having a daghesh'd letter in them, always stand in a simple syllable.

Exemplification of reading Hebrew.

§ 91. (1) Gen. 1: 1. בְּרֵאשִׁית *berē-shīth*; בְּ with Daghesh lene 79.*1; with a Sheva under it 45, and with a Sheva *vocal* 46. — רֶאֱשִׁית *rē*, with a quiescent long vowel 31, quiescent in Aleph 54 א. — שִׁית *shīth*, with the like vowel followed by quiescent Yodh 54 י; ת without any Sheva expressed, having one implied 52; also without a Daghesh lene 80. — רֶשִׁית is a mixed syllable 90. 8.

(2) בָּרָא *bā-rā*; בָּ with Daghesh lene 79. 2, בַּ a simple syllable 90. 3. — רָא *rā*, vowel protracted 31. א, א quiescent 54.

(3) אֱלֹהִים *ēlō-hīm*; אֱ with composite Sheva 49, which is moveable 46. א. — לֹה *lō*, simple syllable 90. 3. — הִים *hīm*, with Yodh quiescent 54, and Hhireq protracted 31. א, and in a mixed syllable 90. 8.

(4) אֶת *ēth* 90. 5. — חֹשֶׁךְ *hāsh-shā-mā-yīm*; חֹשֶׁ *hāsh*, this syllable comprising the *sh* which is made by the Daghesh forte in the ש 71 and 73, also 90. 4. — שֶׁ *shā* 90. 3. — מֶ *mā*, with Pattahh pure and short 34, also with accent upon it 100. ב, and in a simple syllable 90. 9. — יִם *yīm*, with short Hhireq 141 and 100. א, mixed short syllable 90. 4.

(5) וָעַתָּה *vēth*; Vav moveable 56. 1, וָ as above in No. 4.

(6) חָאֲרָעַתְּ *hā-ā-rēts*; חָ 90. 3. — אֲ 90. 3, and with א moveable 56. 1. — רָעַתְּ *rēts*, with short Seghol 34, and in a mixed syllable 90. 4.

(7) VERSE 2. וְחָאֲרָעַתְּ *vehā-ā-rēts*; וְ *vē* in No. 5.

(8) חָאֲרָעַתְּ *hā-yethā*; חָ with Qamets long 66. א. — יָ *yē*, Yodh moveable 56. 1. — תָּה *thā*, ת without Daghesh lene 80, and followed by ה quiescent 54 ה.

(9) תְּהִי *thō-hū*; ת without Daghesh lene 80. — הִי *hū* with ה moveable 56. 1, and with ו quiescent 54 ו.

* Note. In this exemplification, the first number in any reference stands for a section (§) in the Grammar; others following this, stand for the subdivisions under the section.

(10) *וְבֹהֶה* *vā-bhō-hū*; *ו* *vā* 56. 1, simple syllable 90. 3. — *ב* *bhō*, *ב* without Dagghesh lene 80, simple syllable 90. 3.

(11) *וְחֶהְהֶה* *vēhhō-shēkh*; *ו* *vē* 56. 1.—*חֶהְהֶה* *hhō*, Hholem in a pure syllable; the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh* 62. 2; read as a simple syllable *hhō* 90. 3. — *וְחֶהְהֶה* *shēkh*, short Seghol and mixed syllable, see in No. 6; Sheva in the final Kaph, 52. 1.

(12) *עֵל* *āl* 90. 4. — *עֵל* *penē*; Pe with Dagghesh lene 79. 2, Sheva vocal 46. *ד* — *נֵה* *nē* 54. 1.

(13) *תְּהֶהְהֶה* *thēhōm*; *ת* without Dagghesh lene 80. — *תְּהֶהְהֶה* *hhōm* 90. 8.

(14) *וְרֶהְהֶה* *verū^ahh*; *ו* *vē* in No. 5. — *וְרֶהְהֶה* *rū^ahh*, with Pattahh futuristic 69.

(15) *מֶרָהְהֶה* *merā-hhē-phēth*; *ר* with Pattahh long 33 and 90. 11. — *רָהְהֶה* *hhē*, with Seghol pure and short 34, and accented 100. *a*.

(16) *עֵל* *penē*, No. 12. *הֶמָּהְהֶה* *hām-mā-yīm*, the Dagghesh forte in Mem attaches to the first syllable *hām*, 90. 4. — *מָהְהֶה* *mā-yīm* 90. 3. — *יֶהְהֶה* *yīm*, with short *ī* 328.

(17) VERSE 3. *וָיֶהְהֶה* *vāy-yō-mēr* *lō-hīm yēhī*, *nōr* (with *l* moveable 56. 1, although we do not sound it); *vā-yēhī nōr*, (in *vā* the Pattahh has a Dagghesh implied in it, and is to be regarded as long 59).

(18) VERSE 4. *וָיֶהְהֶה* *vāy-yār* (with *l* otiant at the end 57. *a*) *lō-hīm ēth hā-nōr kī-tōbh*, *vāy-yābh-dēl* *lō-hīm bēn hā-nōr ū-bhēn* (*ū* 90. 1. Note) *hā-hhō-shēkh* (*הָהָהָהָ* *hā* 59).

(19) VERSE 5. *וָיֶהְהֶה* *vāy-yāq-rā* *lō-hīm lā-nōr yōm*, *vēlā-hhō-shēkh* (*לָהָהָהָ* *lā* 59) *qā-rā lāy-lā* (*לָהָהָהָ* *lāy* 66. *a*. under *e. g.*) *vā-yēhī* (*vā* in No. 17) *ē-rēbh vā-yēhī bhō-qēr yōm* *hē-hhād* (*הָהָהָהָ* *hē* 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. (*a*) Such as separate words, or parts of sentences, from each other; which are called *DISJUNCTIVES*. (*b*) Such as serve to shew that words are to be closely connected, either in the reading or in the sense; which are called *CONJUNCTIVES*.

* Usually called *tonic* accents, in order to distinguish them from *Methegh* which is called the *euphonic* accent.

[§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have (*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically אֲמָרָא, these being the three initials of the Hebrew names of these books.

Note. The reader will observe, that the parallel blank line within the parentheses which stand next after the numbers, is intended to represent the line of Hebrew letters; and consequently the position of the accents in relation to this, is also marked.

I. DISJUNCTIVES.

(1) *Pause-accents, or Disjunctives of the first class.*

1. (; —) *Silluq*, סִלּוּק, i. e. stop, pause. In connection with the two large points that always follow it, it is named סִלּוּק פְּסוּק, *pause at the end of a verse*. Elsewhere this same mark stands for Methegh, § 85. Note.
2. (ֿ —) *Athnahh*, אֲתָנָח, i. e. respiration.
- * 3. (ֿ —) *Merka Mahpakh*, מֶרְקָא מַחְפָּא, a composite accent, see Nos. 23. 25.

(2) *Occasional Pause-accents, or Disjunctives of the second class.*

- † 4. (—) *Tiphkha*, תִּפְחָה (posterius), i. e. palm of the hand, from the shape. It is also named תִּרְחָה *retardation*, and (when next before Silluq and Athnahh) מְאִילָה *strong*. In poetry, it is merely a Conjunctive; see No. 30.
- * 5. (—) *Tiphkha* (anterior); *praepositive*, § 95. a.
- † 6. (ˆ —) *Zaqeph Qaton*, זָקֵף קָטוֹן, i. e. elevator minor.
- † 7. (ˆ —) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.
- † 8. (ˆ —) *Segholta*, סֶגְוֹלָה, i. e. cluster of grapes; *postpositive*, § 95. a.

(3) *Lesser Disjunctives, or Disjunctives of the third Class.*

- † 9. (ֿ —) *Tebhir*, תְּבִיר, i. e. interruption.
10. (ˆ —) *Rebhi^a*, רִבִּי, i. e. resting upon or lying over.
- * 11. (ˆ —) *Rebhi^a Geresh*, a composite accent, with the Geresh *praepositive*, comp. Nos. 10, 15; also § 95. a.
- † 12. (ˆ —) *Pashta*, פֶּשֶׁטָּה, i. e. expansion (of the voice); *postpositive*, § 95. a.
13. (ˆ —) *Zarqa*, זֶרְקָה, i. e. dispersion; *postpositive*. In poetry (when not postpositive) it is a mere Conjunctive; see No. 31, also § 95. a.

- † 14. (—) *Yethibh*, יְתִיב, i. e. sitting; *praepositive*. It is also called *tuba anterior* שֹׁפָר מִן־קֶדֶם, and *tuba inferior* שֹׁפָר מִן־שַׁבָּל; see § 95. a.
- * 15. (^ˆ —) *Geresht*, גֶּרֶשֶׁת, i. e. expulsion. Also called *shield* שָׂרָם (Arabic ^{قوس} *clypeus*), and *retention* (أَمَرَ) *cohibuit*.
- † 16. (" —) *Garshäyim*, גֶּרֶשֶׁיִם, i. e. double *Geresht*. Also called *שָׂרָם*, *שָׂרָם*, dual and plural of *שָׂרָם* *shield*.
- † 17. (— [°]) *Telisha Gedhola*, תְּלִישָׁה גְּדוּלָּה, i. e. *evulsio major*; also *תְּרָם*; *praepositive*, § 95. a.
- † 18. (— ^{°°}) *Qarne Phara*, קַרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
19. (— ^ˆ) *Pazer*, פָּזֵר, i. e. disperser. Also *פָּזֵר*.
20. (|) *Pesiq*, פְּסִיק, i. e. cessation, written in the line between words, and placed (as here) perpendicularly. Also called *פְּסִיקָא*, *separation*. Always preceded by a Conjunctive on the word after which it is placed.

II. CONJUNCTIVES.

21. (— ^ˆ) *Munahh*, מְנוּחָה, i. e. joined. Also *tuba recta* שֹׁפָר יָשָׁר, and *tuba ambulans* שֹׁפָר הֹלֵךְ. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by *Athnahh*, *Zarqa*, or *Zaqeph Qaton*, it is called *עֲלִי*, *Illüy*, i. e. ascent. When placed at the beginning of a word, and followed by *Zaqeph Qaton*, it is named *מִכְרַבֵּל* *mekharbel*, *sieve*, i. e. agitation (of the voice).
22. (^ˆ —) *Qadhma*, קֹדְמָא, i. e. before.
23. (— ^ˆ) *Merka*, מְרַכָּא (apoc. of מְאַרְכָּא) i. e. prolonging; also *מְאַרְכָּא* id.
- † 24. (— ^ˆ) *Merka Kehphula*, מְרַכָּא כְּפּוּלָּה, i. e. *Merka* doubled. Also *תְּרִין הַבָּרִין*, *two rods*.
25. (— ^ˆ) *Mahpakh*, מְהַפֵּךְ, i. e. inversion. Also *מְהַפֵּךְ*, *crooked trumpet*, שֹׁפָר הֶפְּכָה *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (— ^ˆ) *Shalsheleth*, שַׁלְשֵׁלֶת, i. e. chain.
- † 27. (— ^ˆ) *Darga*, דֶּרֶגָה, i. e. steps, gradation.
- † 28. (— ^ˆ) *Telisha Qetanna*, תְּלִישָׁה קְטַנָּה, i. e. *evulsio minor*. Also *תְּלִישָׁה* (*eradicator*?) *postpositive*, § 95. a.

29. (—) *Yerahh*, יָרַח, i. e. moon. Also יָרַח בֶּן-יְרֵמוֹ, *the moon a day old*, עֲגָלָה round, גָּלָל wheel.
- * 30. (—) *Tiphhha* (posterius), in poetry a Conjunctive; comp. no. 4.
- * 31. (—) *Zarqa*, in poetry a Conjunctive, when it is *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. (1) *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) Eight of them are always confined to the same position, let the tone be where it may; e. g. Segholta, Pashta, Zarqa (No. 13), and Teli-sha Qetanna, must always be put over the *last* letter of a word, and are therefore called *POSTPOSITIVE*; while *Tiphhha anterius*, Yethibh, Telisha Gedhola, and Geresh in the composite accent *Rebhi^a Geresh* (No. 11), belong only to the *first* letter of a word, and are therefore called *PRAEPOSITIVE*; see the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

The student therefore can never depend on them as universal guides, in respect to the *tone* of words. He must resort to the *general principles* which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. וְהָיָה, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable, i. e. if it belong to those accents which always mark the tone; e. g. וְיִלְכְּדוּ אֶת-יִשְׂרָאֵל, where יִלְכְּדוּ is acuted. Here is one *Conjunctive* and one *Disjunctive* upon the word; but sometimes there are two *Disjunctives*, as קָרַבְתָּ, Lev. 10: 4; and sometimes even two on the same monosyllable, as הָיָה, Gen. 5: 29. Very often, two *Conjunctives* are put upon one and the same word, as הָיָה, Ps. 96: 4.

All this shews the utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive* and *postpositive* accents that do not coincide with the tone syllable, prove that the marking of it by the accents in general, is a *secondary*, and not a *primary* object of these signs. If this be maintained, are we to say that one and the same syllable has *two* tones at the same time? For so we must conclude from this principle, and from the occurrence of such examples as הָיָה. But if the *cantillation* is marked by the accents (§ 97), then two accents may both be regarded and expressed, when on the same syllable; but not on any other ground.]

§ 96. (2) *Accents as signs of interpunction*. This is the use most commonly assigned to them as the principal one. In many cases they

accord well with the divisions of sense. In the poetical books, the pause-accents are useful in marking the end of *στίχοι*; and for the most part, they do this with accuracy. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense; so obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it. E. g. in Gen. 1: 1, we have בְּרֵאשִׁית , i. e. a pause-accent (Athnaah) of the largest kind, like our colon, placed between a verb with its subject, and the Acc. case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction* is only secondary.

[Note. The *pause-accents* are supposed to mark the greater divisions of the sense, (like our colon and semicolon); the *Disjunctives* of the second class, subdivide these; and those of the third class make a division of these parts into minuter portions still, (like our comma, and as it were like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words, each; rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place when admitted by the nature and length of a verse, and its respective Conjunctives (shewing what words are to be joined together) being regularly attached to it, i. e. preceding it. The manner and order of this *consecution*, belongs properly to a treatise on the accents. The student who wishes to become acquainted with it, may find it represented at great length in Boston's *Traetatus Stigmologicus*, Wasmuth's *Instit. Accentuum*, Abicht's *de Accentibus*; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system, on which much time and pains have been bestowed.]

§ 97. *Accents as signs of cantillation.* The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran too has marks for such a purpose. This appears to me plainly to have been the *original* design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words and by the *sense* of a passage, so the accentuation very often (and more usually) accords with these objects; but still, in a multitude of cases it has no direct reference to them.

For an exhibition in musical notes of the *recitativo* power of the accents, see Jablonskii *Praef. ad Bib. Heb.* § 24, and Bartolocci's *Bibliotheca Rabbin.* IV. p. 341.

§ 98. The *proper* place of an accent (neither praepositive nor post-positive), is over or under *the left side* of the letter which begins a syllable. The imperfection of types sometimes prevents the *printed* books from following this rule.

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish and to name them. The Conjunctives often shew what words should be *connected* in sense; the Disjunctives, which should be *separated*. They serve, therefore, as an index of the construction which the Accentuators put upon the Hebrew text. In a very great number of cases, the pause-accents (and sometimes all the others) affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents.

TONE-SYLLABLE.

§ 99. THE GENERAL RULE is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

Note. Technically an Oxytone, i. e. a word with the tone on the ultimate, is called מִלְרָע *Milrāʿ* (*from below*); a word with the tone on the *penult*, is called מִלְעֵל *Milʿēl* (*from above*).

Exceptions.

Several classes of words have the tone on the PENULT, viz.

§ 100. (a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally Seghol, Pattahh, or short Hhireq, § 34. In a few cases, Shureq and Hhireq with Yodh appear to be *furtive*, and consequently employed as short vowels; e. g. in הִוְהוּ and בִּוְהוּ, which stand for הִוְהוּ and בִּוְהוּ; פִּרְרִי for פִּרְרִי, § 120. b. In proper names ending with יָהוּ, the *penult* syllable is accented, as מִיכָיָהוּ *Micaiah*; so also in מִיכָיָהוּ, where the י is *quasi furtive*, § 120. b.]

(b) All duals are penacuted; and plurals of the same form with duals.

E. g. dual, רַגְלַיִם; plurals like the dual, מַיִם, שְׁמַיִם; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs לָהֶ, which take a furtive vowel; as יִגְלֶה, יִגְלֶה, § 283. 3. γ. § 288.

(d) All the forms of regular verbs, which receive formative syllabic suffixes *beginning* with a consonant; excepting those which have הֶם and הֵן, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are *penacuted* which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עָע,

* Words with the tone on the *ultimate*, are not marked in this grammar with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*. From this remark, however, the Hebrew that is exhibited in the *syntax* is to be excepted, where the *penult* tone syllables are not marked, except for special purposes.

the tone rests on the *penult* in all the persons which have formative suffixes *beginning* with a vowel, i. e. wherever הַֿ, וְ, יַֿ, is added to the root. See Par. XII.

But sometimes the tone is *Milra*; as רַבִּי, Imper. רָבִי. Such exceptions are limited chiefly to Kal.

Note. In all the persons of these verbs which have formative syllabic suffixes *beginning* with a consonant, (excepting the suffixes הָם and הֶן), the tone rests on the epenthetic וְ or יַֿ (§ 259) which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as דַּלִּי, etc., where the tone is on the *ultimate*.

N. B. Poel, Poal, and Ilithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs עַל, the tone rests on the *penult*, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הַֿ, וְ, יַֿ.

In a few cases, the tone here is on the last syllable; as שָׁמַלְו, Imper. שִׁמְלִי. This is very rare, except in Kal. Comp. above under *f*; see Par. XIII.

Note. As in the rule *f* (Note) above, all the persons of these verbs which have an epenthetic וְ or יַֿ (§ 268. c) before formative suffixes *beginning* with a consonant, (excepting the suffixes הָם and הֶן), have the tone on the epenthetic syllable, i. e. on the *penult*.

N. B. All the other parts of the verbs עַל are regularly accented, viz. Hophal, Polel, Polal, Hithpolel, and those persons in Kal which have formative syllabic suffixes beginning with consonants and not preceded by an epenthetic syllable (וְ or יַֿ); as שָׁמַלְו etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under *f*.

(h) The paragogic endings הַֿ and הֶֿ, when suffixed to verbs, affect the tone in the same manner as the *formative* suffixes הַֿ, וְ, and יַֿ.

Of course they draw down the tone upon the *ultimate*, in all cases except such as are noted above, under *e*, *f*, and *g*, where it is *penacute* with these paragogs. E. g. *Milra*, הַֿמְרִי for הַֿמְרִי, Imp. Piel of הַֿמְרִי; הַֿמְרִי for הַֿמְרִי, Imp. of הַֿמְרִי. *Milel*, הַֿמְלִי for הַֿמְלִי, 1 pers. Fut. of הַֿמְלִי; הַֿמְלִי for הַֿמְלִי, from הַֿמְלִי; הַֿמְלִי for הַֿמְלִי, from הַֿמְלִי.

Note. הַֿ and הֶֿ paragogic are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Praeter, only the 3d pers. feminine, in a very few cases, receives a paragogic הַֿ or הֶֿ, (all other apparent cases of paragoge in the Praeter being quite doubtful); and this 3d pers. feminine retains, like a paragogic noun, the accent on the *penult*, contrary to *h*

EXCEPTIONS. (1) *Always*, the first pers. plur. of verbs; as וְאֶמְרָנָה. (2) *Generally*, verbs whose third radical is a Quiescent; as וְהִרְאֶה, וְהִבְאֶה, וְהִנְחֶה. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וְשִׁפְּחָתִי דָּבָר.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(b) *Vav conversive* prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וְיִצְמָר, יִצְמָר. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

Note 1. Apocopated verbs with a *furtive* final vowel, are all accented on the *penult* in the Future. See § 283. 2. γ. § 288.

Note 2. Futures with Vav conversive remain *Milra*, (a) In the first pers. sing.; as וְיִצְמָר. (b) In verbs בָּא; as וְיִירָא. (c) With a pause-accent on the final syllable.

(c) The particle אַל (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. אַל-תְּוִיחַ do not reprove, אַל-תוֹסֵף you must not add, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs הָא preceded by אַל, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. הוֹיֵס בּוֹ, regularly accented חוֹזֵי אֹר; נִצַּח אֹר, standing alone, נִצַּח. But as the penult syllable is often *not adapted* to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is *often* neglected.

(e) The Imp. and Fut. apocopated, with an optative or hortative sense, *commonly* (not always) throw back the accent.

E. g. הִשְׁמֵר keep thyself, for הִשְׁמֵר; יֵרָא let him see, for יֵרָא; הִרְאֶה for הִרְאֶה. The Future always does this, when it has a *furtive* vowel.

N. B. Pause accents frequently occasion the tone to be shifted both forwards and backwards; see above, § 100. l.]

CRITICAL MARKS, AND MASORETIC NOTES.

[§ 102. In the common editions of the Bible with Masoretic notes, etc. a small circle over any word, e. g. מִן־הַיַּד, shews that the margin is to be consulted, either for a different reading (as Gen. 8: 17, מִן־הַיַּד in the case above), or for *literae majores* or *minores*, *Pisqa*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc. refers to a marginal note.]

[§ 103. *Qeri* and *Kethibh*. There are a considerable number of marginal readings (about 1000) in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קֶרִי *Qeri*, which means *read*; i. e. this word is to be read instead of the word in the text to which it relates and which is called כְּתִיב *Kethibh*, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Qeri, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as in Judg. 20: 13. This is called קֶרִי וְלֹא כְּתִיב, *read but not written*. If a word is superfluous in the text, it is left unpointed; as in Ezek. 48: 16. This is called כְּתִיב וְלֹא קֶרִי, *written but not read*.]

[§ 104. *Literae majores et minores* distinguish themselves, § 10. *Pisqā* (פְּסִקָּה) means *separation*, i. e. a space left in the text in the middle of a verse; as in Gen. 35: 22.

Puncta extraordinaria are marked thus, וְיִשְׁקָהוּ. See Gen. 18: 9. 33: 44, where are examples of points over the letters which are *extraordinaria*.

The Rabbins regard these as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—25.]

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

CHANGES OF CONSONANTS.

[§ 105. It is a principle occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בָּ, גָּ, פָּ, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.]

§ 106. The changes which affect the consonants, may be ranked under (a) *Assimilation*. (b) *Casting away*. (c) *Addition*. (d) *Transposition*.

§ 107. (a) *Assimilation*. Several consonants are occasionally assimilated; viz.

[(1) *In the first syllable of words*; viz. (a) *Nun* most frequently of all; e. g. מִזָּה for מִנָּה *from this*, יָנַשׁ for יָנַשׁ. This is very common in verbs פָּן (§ 252), but not universal. (b) *Lamedh* rarely; probably in the article הַל in all cases (§ 163), as הַלְשָׁמִים for הַלְשָׁמִים, etc. Also in the verb לָקַח; as Fut. יִלְקַח, for יִלְקַח. (c) *Resh* very seldom; in אֲשֶׁר, as שְׁיִדְיוֹ instead of יִדְיוֹ אֲשֶׁר, *who will be*; בָּסָא for בָּרִסָא, which is the form of the word in Syriac and Arabic. (d) *Tav*, in the praeformative הָה (in Hithpael), often assimilates itself to the first radical of the verb; e. g. הִתְדַּבֵּר for הִתְדַּבֵּר, etc. see § 187. b. 2. 3. (e) *Mem* only in a few foreign words; as לִמְפִּיר for לִמְפִּיר, in Greek *λαμπάδες*. (f) *Yodh* in some verbs פִּי, § 251.

(2) *In the last syllables of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesch forte in the following letter. But assimilation occasionally happens at the end of words, where a Daghesch forte cannot be written, § 72. This takes place, in cases where a *furtive vowel* would stand in the final syllable of the word in its full form; e. g. הָה for הָה, אָה for אָה, בָה for בָה, etc. So also לָה for לָה, אָה for אָה, מְשָׁה for מְשָׁה, מְשָׁה for מְשָׁה.

Note. A long vowel in such cases of assimilation and contraction (as הָה for הָה), is rather unusual. The other examples here exhibit only Pattahh.

Remark. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek συλλαβίσαιν instead of συλλαβίσαινα; and so at the end of words, ὁδοῦς for ὁδός (Gen. ὁδοῦτος), Κλημῆς for Κλημῆρος (Gen. Κλημῆρος). In Latin, *illustris* for *ilustris*, etc.]

§ 108. (b) *Consonants cast away or dropped.* Instances of this nature occur ; viz.

[(a) *At the beginning of words*, by *APHAERESIS*, when a Sheva is under the letter. E. g. (1) *Aleph*; as בְּחִנּוּ for בְּחִנּוּ, and so not unfrequently. (2) *Yodh*; as יָדָה for יָדָה, יָדָה for יָדָה. (3) *Mem*; as מְלָקָה for מְלָקָה. (4) *Nun*; as נָתַן for נָתַן. It is doubtful whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under it.

(b) *In the middle of words*, by **SYNCOPE**. This happens, when a Sheva precedes the letter dropped. In case of syncope, the vowel of the letter syncopated takes the place of this Sheva; e.g. מִנְיָהּ for מִנְיָהּ; קָרְיָהּ for קָרְיָהּ; רִיבְיָהּ for רִיבְיָהּ; קָרְיָהּ for קָרְיָהּ; עִי for עִי; פְּרִי for פְּרִי; גְּלִי for גְּלִי; בְּעִי, etc. Syncope of **N** is pretty frequent; of **H**, very common; of **V** and **R**, more seldom, except in verbs לָהּ; of **ʿ** very rare; see § 118 seq.

(c) *At the end of words*, by **APOCOPE**. (1) *Mem* and *Nun* at the end of all plural nouns, etc. in the construct state, § 332. (2) Perhaps *Nun* at the end of some proper names; as מְגִדוֹ for מְגִדוֹן. (3) ה final is often dropped when words receive suffixes, etc.

Note. The omission or dropping of the *Quiescents* as such, which often happens, is treated of in §§ 63—65.]

§ 109. (c) *Consonants added.* This sometimes happens;—

[(a) *At the beginning of words*, by PROSTHESIS; e.g. תָּמִיד and תְּמִידָה; בָּזָר, אֲבָזָר; (so Greek $\chi\theta\acute{\iota}\varsigma$, $\acute{\epsilon}\chi\theta\acute{\iota}\varsigma$). (b) *In the middle of words*, by EPENTHESIS; e.g. sing. אָמַר, plur. אֲמָרוֹת; אֶתְּקַנֶּה for אֶתְקַנֶּה. (c) *At the end of words*, by PARAGOGE; as יִקְטְלוּ, יִקְטְלוּהוּ. Also הָם and הֵם are frequently added; so יָמֵינוּ and יְמֵינוּ sometimes, to participles and nouns. See § 125. b. c. d.]

§ 110. (d) *The grammatical transposition* of letters is limited principally to the conjugation Hithpael, when it begins with a sibilant letter; § 187. a.

[In lexicography, there are a considerable number of transpositions; e. g. לָמַבּ and לָמַב, *a lamb*; פָּרַץ and פָּרַץ, *to break*; עֲלִיזָה and עֲלִיזָה, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

Note. The exchange of a letter for one of a corresponding class which may fill its place, is not an unfrequent thing in lexicography;

as עָלָה and עָלָה, *to exult*; סָגַר and סָגַר, *to shut up*. But these changes belong not to grammar. In Hithpael only, is the transposition in question a *grammatical* one, § 187.]

PECULIARITIES OF THE GUTTURALS AND RESH.

§ 111. The Gutturals are never doubled in pronunciation; and Resh in this respect is usually like them. Hence *Daghesht forte* (which is a sign of reduplication) is not admissible in the Gutturals, nor usually in Resh.

A few cases only occur of *Daghesht forte* in Resh; as שָׁרַר, בָּרַר, מָרַר, etc.

§ 112. As a compensation for *Daghesht forte* excluded from the Gutturals and Resh, the preceding vowel is lengthened, § 58. comp. also § 59.

E. g. בָּרַךְ instead of בְּרַךְ, מָשַׁח instead of מְשַׁח, בָּרַךְ instead of בְּרַךְ, etc. But ה and ה commonly take daghesht'd Pattahh before them, § 33; as בָּהֵל instead of בְּהֵל; אָחִים instead of אֲחִים.

[Note. In a great number of cases, Pattahh long is employed as a *compensative* vowel; almost always before ה and ה, when the *A* sound is required. In other cases, daghesht'd Hhireq is sometimes adopted instead of Tseri; e. g. בָּעַר (not בְּעַר) instead of בְּעַר *bīl-e-er*; so נָאץ (not נְאָץ) for נָאץ; also Qibbuts long and impure instead of Hholem, as נָחַמָּה (not נְחַמָּה) instead of נְחַמָּה. It follows that the student must not always expect a vowel long in *appearance* before the Gutturals; because daghesht'd Pattahh and daghesht'd Hhireq are frequently used instead of Qamets and Tseri. The use of daghesht'd Qibbuts instead of Hholem is unfrequent.]

§ 113. The Gutturals are prone to take the *A* sound before them; usually in a *final* syllable, and not unfrequently in a *penult* one.

E. g. שָׁמַע (Imp.) instead of שְׁמַע, יָרַע instead of יְרַע. In a *penult* syllable; גָּעַר instead of גְּעַר, יָחַמַּד instead of יְחַמַּד.

[Note 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שָׁמַע instead of שְׁמַע; Piel, שָׁמַע instead of שְׁמַע, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which is *immutable*, Pattahh furtive is put under the Guttural, as הָשְׁמִיעַ, גָּבִיחַ, etc. See § 69.

Note 3. Resh never takes a Pattahh furtive, like the Gutturals.

§ 114. Instead of simple Sheva vocal, the Gutturals take a composite Sheva; comp. § 49.

E. g. אֶלֶּה, הֶפֶּה, הֶלֶּי. Sheva simple stands under the Gutturals, at the *end* of a mixed syllable and after a short vowel, when a *silent* Sheva is required; as אֶהְיֶה, אֶהְבֶּה, see § 50.

PECULIARITIES OF QUIESCENTS.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו ה (Ehevi), §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds in which the *Ehevi* quiesce. Some more particular notice of the various phases and powers of these letters, is demanded and is proper here.

Principles which regulate Quiescence.

§ 115. The letters א, ו, י (Evi) quiesce, when a *homogeneous* vowel precedes them (§ 53), and according to the analogy of other consonants they would stand at the *end* of a mixed syllable, and take a simple Sheva silent either expressed or implied, § 56. 2.

E. g. מִצָּה instead of מִצָּה=מִצָּה, בִּיהוּדָה instead of בִּיהוּדָה, יִיטֵב instead of יִיטֵב, הוֹשֵׁב instead of הוֹשֵׁב.

Note. If the preceding vowel be naturally *heterogeneous*, yet in many cases it does not exclude *quiescence*. But a peculiar expedient is adopted in order to effect this; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, subject however to many exceptions. But quiescence is not limited to this case only; for,

§ 116. Quiescence *sometimes* happens, when the *Evi* would (by analogy) have a *vowel*; specially when they would take a *furtive* one; § 119. c. 2. § 120. c.

E. g. קוֹם instead of קוֹם, קוֹם instead of קוֹוֹם, נִמְצָאָה instead of נִמְצָאָה, רָאָה instead of רָאָה, גָּלוּת instead of גָּלוּת, שָׁבִית instead of שָׁבִית; and so often, when the vowel preceding the *furtive* one is *homogeneous*. But usage only can enable the learner to distinguish such cases.

§ 117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of quiescence; but quiescence is often effected, in cases when such pre-

ceding vowel would be naturally *heterogeneous*; and this, in two different ways.

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הוֹשִׁיב (which would be the regular analogous form), is substituted הוֹשִׁיב, i. e. the heterogeneous short Hhireq in the syllable הוֹ, conforms to, or becomes homogeneous with, the Vav in הוּ. So עוֹלָה for עוֹלָה, גְּלִיָּה for גְּלִיָּה, etc.

(2) The Quiescent may conform to the vowel.

E. g. קָאם for קָאם, גְּלִיָּה for גְּלִיָּה, שְׁלִי for שְׁלִי, etc.

Practice only can teach the student when the cases which come within these rules take place.

Special usage in regard to א, ה, ו, י.

§ 118. The letters א, ו, י, and likewise ה, having a vowel of their own, and being preceded by a consonant with Sheva, oftentimes remit their vowel to the place of the preceding Sheva, and become *otiant*, or *quiescent*.

E. g. רָאשִׁים for רָאשִׁים, רָאשִׁוֹן for רָאשִׁוֹן, בָּאָר for בָּאָר, פָּאָרָה for פָּאָרָה; בּוֹא for בּוֹא (*bevō*), קָאם for קָאם, עֵי for עֵי, בְּיָ for בְּיָ; אֵיבָה for אֵיבָה, אֵימָה for אֵימָה, בְּיָרֹן for בְּיָרֹן, גְּלִי (with Yodh omitted) for גְּלִי, etc. So in respect to ה; e. g. גְּלִיָּה for גְּלִיָּה, לְקָאִי for לְקָאִי, etc., see Note 3 below.

[Note 1. This has been named *Syriasm*; but improperly, since it appears so very often in Hebrew (taking all the cases together) as to shew that it is a property of the dialect, and not the result of error in Syraizing transcribers. Usage only can determine the cases in which it is admitted.

Note 2. Such cases, also, have been represented by all the grammarians as *quiescence*, in respect to א. That they are not so, but cases of *otium*, is plain from the following examples; viz. לְקָרָאָה (instead of לְקָרָאָה), but with a sing. suffix לְקָרָאָה, with a plural one לְקָרָאָה. So מְלָאָה (instead of מְלָאָה), construct state מְלָאָה, with suffix מְלָאָה. Aleph then has no effect on the *mutability* or *quantity* of the vowel which precedes it, in such cases; consequently it is *otiant*. Instances of Vav, Yodh, and He, do not occur in the same way as those above of Aleph; but such cases as בְּיָ for בְּיָ, עֵי for עֵי, רְגִלִּי for רְגִלִּי, תְּגִלִּי for תְּגִלִּי, לְמָלָה for לְמָלָה, etc. shew that Vav, Yodh, and He do become *otiant* or *quiescent*, and in the like way with א. *Yodh* and *Vav* are usually retained in such words as אֵימָה (for אֵימָה), בּוֹא (for בּוֹא); and in these cases they *appear* to be *quiescent*. The principle is ex-

tensive in regard to *Vav* and *Yodh* in the so called verbs *לה*, which are properly *לו* and *לי*, and it will account for a great part of the abridged forms of these verbs; see § 281.

Note 3. א, ר, י, ה, being *otiant* or *quiescent*, are frequently omitted in writing; e. g. מַלְאָה for מִלְאָה, יִצְחָק for יִצְחָק; בֵּא for בֵּיא *beia*, שָׁלוּ for שָׁלוּ; פִּי for פִּי, יִגְלוּ for יִגְלוּ, לְקַטִּיל for לְקַטִּיל, etc.; see § 57. § 63. *Vav* and *Yodh* are *usually* dropped when *otiant*, and *He* *always* in the middle of a word.]

Peculiarities of Aleph.

[§ 119. These are so many, that they need a separate statement.

(a) *Aleph* is sometimes, (1) A Guttural; as in אֶלֶף. (2) A Quiescent; as in יִצְחָק. (3) It is sometimes treated as a common moveable consonant; as in אֶלֶף, plur. אֶלְפִים *ālf-shā*. Usage only can determine all the respective cases of these different powers.

(b) *Aleph at the end of a word* has no guttural power (comp. § 69), but is either quiescent, *otiant*, or employed like other consonants; e. g. quiescent, as in מִצָּר; *otiant*, as in יִצְחָק, see § 57. *b. a*; or it retains a common consonant power, as in Segholates, e. g. אֶלְפִים plur. אֶלְפִים, אֶלְפִים with suffix אֶלְפֵיךָ *ālf-nām*.

(c) *Aleph in the middle of a word.* (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases it drops the Sheva, and quiesces in the preceding vowel and lengthens it; e. g. אֶלֶם instead of אֶלֶם, אֶלֶם instead of אֶלֶם, אֶלֶם instead of אֶלֶם, אֶלֶם for אֶלֶם, etc. comp. § 152. *c. 2*. These may be called *cases of contraction*. In אֶלֶם the points are not appropriate; for the Jews read אֶלֶם = אֶלֶם, as the Pattahh seems to be long. The word, however, is *sui generis* in respect to form. (2) But where other Gutturals take a Sheva silent (§ 114. Note), Aleph usually becomes *quiescent*, e. g. אֶלֶם; but with another Guttural, אֶלֶם. (3) Aleph *penult*, in words that would regularly be Segholates and where א would have a *furtive* vowel, more usually (not always) rejects such vowel, and quiesces in the preceding vowel (if homogeneous) and lengthens it; e. g. אֶלֶם in the preceding vowel (if homogeneous) and lengthens it; e. g. אֶלֶם for אֶלֶם, אֶלֶם; § 116. (4) Aleph sometimes remits its vowel to the preceding letter with Sheva, and becomes *otiant*; § 118.

(d) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it should regularly have a composite Sheva, in some few cases (after the manner of the Syriac) it employs a long vowel instead of it; e. g. אֶלֶם instead of אֶלֶם, אֶלֶם for אֶלֶם, אֶלֶם for אֶלֶם. The student should remember, that this happens only at the *beginning* of words.]

Peculiarities of Vav and Yodh.

[§ 120. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva and are preceded by *homogeneous* vowels, uniformly *quiesce*, § 115. (b) They quiesce at the end of words, also, when analogically they would be preceded by a *silent* Sheva, or by a *furtive* vowel; e. g. פָּרִי instead of פָּרִי or פָּרִי, יְדִי for יְדִי or יְדִי, בָּדִי instead of בָּדִי, יִשְׁפָּחֻ for יִשְׁפָּחֻ with Pattahh furtive. To this principle there are a few exceptions in respect to *Vav*; e. g. קָנָו.

Note. With א the case is different; e. g. הָטָא (instead of הָטָא) with א *otiant*; on the other hand, בָּלָא with א moveable like other consonants.

(c) *Vav and Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. גִּלּוֹת instead of גִּלּוֹת *gelō-vēth*, רָעוּת instead of רָעוּת *reō-vēth*, שָׁבִית instead of שָׁבִית; comp. § 119. c. 3.]

Peculiarities of He.

[§ 121. (a) *At the beginning and in the middle of words*, when retained, it is always a moveable consonant. *Apparent* exceptions are some compound proper names (as פִּרְהָצִיר with quiescent ה), which depend only on the transcriber. (b) *At the end of words*, it is nearly always quiescent; as גָּלָה *gā-lā*, § 54. When moveable, it is marked with *Mappiq*; as גָּבִיהַ *gā-bhāh*, § 84. (c) Like א, it is capable of having a *furtive* homogeneous vowel before it without quiescence, e. g. בָּבֶה, קָבֶה, etc.; for it must in such cases be considered as moveable; comp. א in § 119. b, in בָּבֶה, etc. (d) *He is frequently made otiant*, at the end of a word, by a Dagghesh forte euphonic; e. g. מָטָה-טוֹב = מָטָה-טוֹב *māt-tōbh*, עָשָׂה-פָּרִי *ō-sēp-perī*. But this belongs merely to *modes of reading*, and not to the grammatical forms of the language.]

Commutation, Apocope, and Paragoge of Quiescents.

§ 122. COMMUTATION. This naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

א־	is put for	ה־	as	קָרְחָה	for	קָרְחָה
א־	...	ה־	..	מָקְנָה	..	מָקְנָה
א־	...	ה־	..	יִשְׁנָה	..	יִשְׁנָה
א־	...	ה־	..	פָּחָה	..	פָּחָה
ה־	...	א־	..	מָקְשָׁה	..	מָקְשָׁה
ה־	...	א־	..	פָּרָה	..	פָּרָה
ו־	...	א־	..	רָשָׁה	..	רָשָׁה
ו־	...	ה־	..	עָשָׂה	..	עָשָׂה
י־	...	א־	..	רָיָה	..	רָיָה
י־	...	ה־	..	רִישוֹן	..	רִישוֹן

(2) Sometimes in the middle of words; as **קָבָלְתָּ** for **קָבָלְתָּ**, **קָבָלְתָּ** for **קָבָלְתָּ**, etc.

§ 124. **APOCOPÉ.** Not only are Quiescents frequently omitted in writing words (§ 63), but *apocope* in certain cases is even a law of the language.

[(a) In verbs **לָבָא**, in the apoc. Fut. and Imper., and when they have suffixes; § 283. 3. γ. § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. b.]

§ 125. **PARAGOGÉ.** The Quiescents (with a vowel preceding them) often constitute a *paragogic* ending.

[(a) *Aleph* is sometimes paragogic, after the syllables **אֵ**, **י**, **ו**; e.g. **קָבָלְתָּ**, **קָבָלְתָּ**, **קָבָלְתָּ** = **קָבָלְתָּ**, **קָבָלְתָּ** = **קָבָלְתָּ** *they go*. This last form with *א* paragogic, is a usual one in Arabic.

(b) Also **הָ**, **הָ**, **הָ**; e.g. **קָבָלְתָּ**, **קָבָלְתָּ**, **קָבָלְתָּ**, **קָבָלְתָּ**, **קָבָלְתָּ**, **קָבָלְתָּ**.

(c) More seldom **י**; e.g. pronoun suffix **מִי**, parag. **מִי**; so the noun **חַיִּית**, parag. **חַיִּית**.

(d) Rarely **אֵ**, as **מִקְרִי**, **מִקְרִי**; but *Yodh* is often inserted between two words united to form a proper name; e.g. **מַנְיָן** *man*, **אֱלֹהִים** *God*, united **מַנְיָן אֱלֹהִים** *Gabriel*, i. e. man of God.]

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connection of the word with the context must determine whether such doubtful forms are pronouns or paragogic letters.

CHANGES OF THE VOWELS.

§ 126. The changes which words in the Hebrew undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

Vowels Mutable and Immutable.

§ 127. **GENERAL PRINCIPLE.** Pure vowels are mutable; impure ones immutable. See § 23. seq.

[EXCEPTIONS. *Long impure vowels are sometimes exchanged*, (1) For each other; as **מְנוּחָם**, plur. **מְנוּחָם**, where **י** is exchanged for **ו**. (2) For long pure ones; as Imp. 2d pers. masc. **קָיָה**, 2d pers. plur. fem. **קָיָה**, with Hholem pure; Niph. Fut. 3d masc. sing. **יָקִים** with Hholem im-

pure and protracted, 3d plur. fem. הָקִימָהּ , with Hholem pure and mutable; Hiph. Imper. 2d pers. plur. masc. הִקְטִילֵם , plur. fem. הִקְטִילֵנָהּ with Tseri pure. (3) For short pure ones; as אָרָב , const. לָאָרֶב *gedhöl*; הִקְמָה , constr. הִקְמַת . (4) For Shevas; e. g. אָרָב , fem. אָרֶבֶת . *All long PURE vowels are from their very nature mutable.*

All these changes, excepting No. 1 and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice. Nor can one avoid the conclusion above, by saying that the different persons, genders, etc., require in themselves different vowels, as pure, impure, etc.; for these changes are in the *usual* course of declension, conjugation, regimen, etc., which occasion almost all the vowel changes in the language.

Note 1. The *composite* Shevas, in a like way, are frequently exchanged for each other, in the course of declension; e. g. בָּעֵלָם (part.) fem. בָּעֵלָמָה , רָאָה , with suffix רָאָה־נִי . The *A* sound appears to be shorter than the *E* sound.

Note 2. The vowels that are properly and usually *mutable*, are these; viz. Qamets, Tseri, and Hholem, long and pure; Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbuts, short and pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

Geenius says, that the *quiescent long* vowels are immutable always and in all circumstances, Hebrew Grammar 9 edit. § 16. Surely there are a multitude of exceptions to this rule, as the cases above presented shew. He also states, that short vowels before a Daghes forte are immutable; but he must have overlooked such instances as הָאֵל , in pause הָאֵלִי , etc.

General principles of Vowel-changes.

§ 128. (a) The changes of vowels for each other, are very generally (not always) limited to the respective classes to which they belong, § 19. § 40.

Note. A few seeming exceptions appear; e. g. מִזְרָג plur. מִזְרָגִים , plur. מִזְרָגִים . So Hiph. הִקְטִיל , 2 pers. הִקְטִילֵהָ . Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versa*. E. g.

Long pure Vowels.	Corresponding short ones.
Qamets (ֶ)	Pattahh . . . (ִ)
Tseri (ֵ)	{ Pattahh (sometimes) (ִ)
	{ Seghol . . . (ֶ)
	{ Hhireq . . . (ִ)
Hholem (ֹ)	{ Qibbuts . . . (ֻ)
	{ Qamets Hhateph (ֶ)

Long mutable Vowels exchanged for corresponding short ones.

[§ 129. (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some special cause, has been removed either forward or backward.

(b) *Forwards*; e. g. יִקְטֹל, יִקְטֹל; יִקְטֹל, יִקְטֹל; יִקְטֹל, יִקְטֹל; before Maqqeph, as כֹּל-אֶשֶׁר, כֹּל-אֶשֶׁר *kōl a'shēr*, § 89. (2) *Backwards*, i. e. towards the right hand; as וַיֵּלֶךְ, וַיֵּלֶךְ *vāy-yā-qōm*; בְּקִשְׁתָּם, בְּקִשְׁתָּם. The reason of such changes is, that long vowels cannot stand in mixed syllables unless they are tone-syllables, § 36. Of course, when the tone is removed they must be *shortened*.

Note. A few solitary cases are found of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, וַיִּהְיֶה. But the first *Yodh* here is merely a *fulcrum*, § 64; the word is read *vā-h' mīt-tiv*, with the first *i* short.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. דְּבַר, דְּבַר; דְּבַר, דְּבַר *the word of Jehovah*; where the original syllable דְּבַר is shortened to דְּבַר; see § 342. b.

(c) Long vowels before a Daghesth forte latent in a final letter (not a Guttural), when a change is required, for the most part are exchanged for an *appropriate* short vowel.

E. g. (a) Tseri goes into Hhireq parvum; as אֶלֶּם (with Daghesth forte implied in the ם), אֶלֶּם. (b) Hholem into Qibbut short; as אֶלֶּם, אֶלֶּם, but sometimes into *Qamets Hhateph*, as אֶלֶּם, אֶלֶּם.

Note. If the tone remains, the vowel continues long in such cases; e. g. אֶלֶּם, אֶלֶּם, אֶלֶּם.

(d) A pause accent falling on final Tseri, not unfrequently changes it into Pattahh; see § 145.]

Short Vowels in mixed syllables made long.

§ 130. (a) This happens, when the form of the word is so changed, that they come to stand in a *simple* syllable.

E. g. אֶלֶּם, אֶלֶּם; אֶלֶּם, אֶלֶּם. So of course before a Quiescent; as אֶלֶּם instead of אֶלֶּם, אֶלֶּם instead of אֶלֶּם = אֶלֶּם.

[(b) When a Daghesth forte is omitted in writing, a short

(b) *If the tone is moved forward two syllables, both the ultimate and penult vowels, when mutable, fall away.*

E. g. דָּבָר, דְּבָרִים; זָלָן, זְלָנִים; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

Falling away on account of Regimen.

[§ 134. Regimen or the construct state (§ 332) often occasions the penult, or both the ultimate and penult, vowels to fall away, if pure and mutable.

Note 1. (a) Regimen in the *singular*, usually causes the *penult* mutable vowel to fall away; as דָּבָר, in reg. דְּבַר יְהוָה, where the first vowel falls away and the last is shortened. The suffix state has the like effect on the *penult* vowel, e. g. דְּבָרִי. (b) The *plural* regimen causes both the ultimate and penult vowels to be dropped; e. g. דְּבָרֵי יְהוָה. In like manner *grave* suffixes affect both vowels; e. g. דְּבָרֶיךָ. Comp. § 342. b. c.

Note 2. Vowels must be *pure*, in order to fall away. Even when they are so, usage does not always treat them in the same manner; e. g. שֵׁם is in reg. שֵׁם, but בֶּן in reg. makes בֶּן, the first retaining the long vowel, and the second shortening it. But in a suffix both drop it; e. g. שְׁמִי, בְּנִי.

Note 3. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, those nouns being monosyllabic in theory, regimen makes no change in their vowels. See Paradigm of Dec. VI.]

Falling away on account of Accession.

[§ 135. (a) Where the ground-form of a word receives an accession at the *end* beginning with a *vowel*, which requires its *ultimate* and *penult* consonants to be united in the same syllable with such accession, then the *final* vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָטַל, fem. קָטְלָה, plur. יִקְטְלוּ; קָטַל, fem. קָטְלָה; part. pres. קָטֵל, fem. קָטְלָה, plur. קָטְלִים; in Piel, מָלַךְ, fem. מְלָכָה; so also in nouns of Dec. VII., as אָב, plur. אֲבִיבִים.

(b) Where only the *final* consonant is united with an accessory vowel, and the penult consonant must have a *Sheva silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטְלִי (not קְטִילִי), ground-form קָטַל; קָטְלִי (not קְטִילִי), ground-form קָטַל.

Note 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a *vowel* instead of having a Sheva, then such vowel cannot fall away; e. g. דָּבָר, with suffix דְּבָרִי; בּוֹכֵב, plur. בּוֹכְבִּים.

Note 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said דְּבָרוֹ as well as דָּבָרוֹ, (especially since they say קָטְלִי etc.); except that in this way, the *suffix-forms* are distinguished from those of simple declension which mark person and number.]

Rise of New Vowels.

§ 136. We have seen that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases an impossible syllable would arise, i. e. one with three consonants before a vowel, § 42; consequently a *new* vowel must be inserted in order to avoid this.

E. g. דָּבָר, constr. plur. דְּבָרִי *dbhrē*. But this is inadmissible; see § 42. So אֲנָשִׁים, constr. אֲנָשִׁי (with one composite Sheva), which would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hireq*.

E. g. דָּבָר, plur. constr. דְּבָרִי instead of דְּבָרִי.

§ 138. But if one of the two letters that have been deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אֲנָשִׁים, constr. אֲנָשִׁי instead of אֲנָשִׁי; תִּלְקִים, constr. תִּלְקִי.

[§ 139. If an accessory letter with a Sheva, be prefixed to a Guttural having a composite Sheva, such accessory letter takes a *supplied* short vowel which is homogeneous with the composite Sheva.

E. g. עָבַד, but with prefix ל, לְעָבַד; אָכַל, לְאָכַל; חָלַי, לְחָלַי *bō-hhāi*. But the Fut. of the verbs יִהְיֶה and תִּהְיֶה makes יִהְיֶה and תִּהְיֶה; and analogous to this is the pointing of the prefixes, as גִּחְיוֹת, contrary to the analogy of other guttural forms.]

[§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two

successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נִהְיָה instead of נִהְיָה , which would make an impossible syllable. So פֹּ־ל־כָּה instead of פֹּ־ל־כָּה ; נִצְמְרוּ instead of נִצְמְרוּ . The ground of this is, that from their nature two Shevas cannot stand together unless the first be *silent* and the second *vocal*, except at the end of a word. But in the case above, the first is vocal, i. e. it is a composite Sheva, § 46. a; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel in the same syllable (§ 42); so, in order to avoid this, they supply a *furtive* vowel in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hireq*.

E. g. מִצָּר instead of מִצָּר , סִפָּר for סִפָּר , נִצֵּר for נִצֵּר , בִּית for בִּית . See on Dec. VI. § 359, also § 283. 3. *γ*. on Segholate forms of verbs.

[Note 1. The 2 pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתְּ instead of שָׁמַעְתְּ , in order to ease the pronunciation, § 69.

Note 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them in the final vowel, but are accented on the ultimate; e. g. בָּרַח , בָּרַח , etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets seldom admits a Qamets or Pattahh immediately before it, but exchanges it for a Seghol; e. g. הִתְרִים instead of הִתְרִים , אֶתְרוּ for אֶתְרוּ ; פָּתַח for פָּתַח , מִתְאַנְכִּי for מִתְאַנְכִּי , etc.

Note. The rule is not uniform. Such cases occur, as הִתְרִי , הִתְרִי , etc. The word נִצֵּר is anomalous, being put for נִצֵּר or נִצֵּר . The practice required by the rule, is occasionally extended to cases where the Gutturals are not present; as כְּבוֹדִי for כְּבוֹדִי , where מָה stands for מָה ; also to Gutturals not pointed with Qamets, as הִתְרִשִּׁים for הִתְרִשִּׁים , *hā-h°dhā-shīm*.

(b) In mixed syllables losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָדָה, יָדָה for יָדָה; אָבָה for אָבָה. The reason of this is, that Pattahh is better adapted to a mixed syllable *with* the tone; Seghol, to one *without* it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. יָדָה, const. יָדָה not יָדָה. See Dec. V. of nouns, Parad.

(d) A furtive vowel at the end of words causes the preceding vowel, if mutable, to conform. E. g. *Qamets*, as חוֹתָמָה instead of חוֹתָמָה; *Pattahh*, as מְלָה for מְלָה; *Tseri*, as גְּבִירָה for גְּבִירָה. So in verbs, נִדְּגָה for נִדְּגָה, חָרַף for חָרַף. In Gutturals, מוֹדֵעַת for מוֹדֵעַת, etc.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as הַעֲזָה for הַעֲזָה, הַעֲזָה, and perhaps תַּהֲלָה for תַּהֲלָה. (2) Short vowels for long ones; as אֶחָד for אֶחָד, אֶחָד for אֶחָד. (3) Long vowels are put for short ones arising out of composite Shevas; as תַּאֲחָבָה for תַּאֲחָבָה, תַּאֲחָבָה for תַּאֲחָבָה.]

N. B. All these cases under *e* are very unfrequent; and it is difficult to decide whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, and sometimes others (§ 149), not only occasion a shifting of the tone-syllable of words (§ 100. l), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. (1) *They lengthen short vowels*; changing Pattahh, and Seghol when used for Pattahh (§ 142. d), into *Qamets*, and *Qamets* *Hhateph* into *Hholem*.

E. g. מִיָּם, מִיָּם; קָטָה, קָטָה; מְלָה (for מְלָה § 142. d), מְלָה. So where they shift the tone also; as אֶחָה, אֶחָה; עֶתָה, עֶתָה. So נִדְּמָה *vāy-yā-mōth*, נִדְּמָה.

Note. The *præpositive* and *postpositive* accents (§ 95) may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מְלָה (instead of מְלָה) with Tiphha *anterius*, Ps. 97: 1; יִשְׁכְּבוּ (instead of יִשְׁכְּבוּ) with Segholta on the ultimate; see § 146.

[§ 145. (2) *They shorten the long vowels*. Verbs in pause* frequently exchange *Tseri* ultimate for *Pattahh*.

E. g. הִפְּרָה, הִפְּרָה; קָמַל, קָמַל; רָגַמַל, רָגַמַל; רָגַה, רָגַה. So with

* A word or syllable is said to be in *pause*, when a pause-accent rests upon it.

verbs taking suffixes; as *יְחִיֶּהוּ, אֲמִיֶּהוּ, אֲמִיֶּהוּ*. But the cases are numerous in which Tseri remains in such examples. The whole thing seems to be merely *arbitrary* euphony.]

[§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the *restored* vowel; as *יְרָאָה, יְרָאָה*, ground-form *יָרָא*; *טָמְנוּ, טָמְנוּ*, ground-form *טָמַן*; *יִשְׁמְעוּ, יִשְׁמְעוּ*, ground-form *יִשְׁמַע*; *יִקְטְלוּ, יִקְטְלוּ*, ground-form *יִקְטֹל*; (b) When it falls on the succeeding syllable; as *יִרְקְרוּן* instead of *יִרְקְרוּ*, Joel 2: 5; *יִדְחֲקִין* instead of *יִדְחֲקִין*, Joel 2: 8; *יִגְלֹכוּן* instead of *יִגְלֹכוּ*, Joel 2: 7.]

N. B. Both of these usages are very often neglected, and the natural accentuation remains.

[§ 147. Pause accents, when they fall on those persons of verbs *לֹה* (properly *לִי* § 280) which drop a letter and a vowel, sometimes restore the letter as well as the vowel dropped, and affect the vowel as stated in § 146.

E. g. *נָטַו, נָטַו*, ground-form *נָטָה* = *נָטִי*; *בָּעִי, בָּעִי*, from *בָּעָה* = *בָּעִי*, § 280. Note.]

[§ 148. Where no vowel has been dropped, a pause-accent sometimes occasions changes; viz.

(a) Falling on *simple* Sheva penult, it puts Seghol in its place; e. g. *שָׁכֶם, שָׁכֶם*; *מִלְכָּה, מִלְכָּה*.

(b) Falling on a composite Sheva penult, it substitutes the corresponding long vowel.

E. g. *אָנִי, אָנִי*; *הָלִי, הָלִי*; cases with Hhateph Seghol do not occur. But the practice is not entirely uniform; e. g. *עָדִי, עָדִי*; *חָצִי, חָצִי*.]

§ 149. GENERAL REMARKS. The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the *conjunctives*, not unfrequently produce the same effect in prolonging syllables as the pause-accents. For example; (a) *Disjunctives*; *רָבִישׁוּ, רָבִישׁוּ*; *טָמְנוּ, טָמְנוּ*; *שָׁמְעוּ, שָׁמְעוּ*; *בָּעִי, בָּעִי*; *יִרְבְּנוּ, יִרְבְּנוּ* Ps. 5: 12, etc. (b) *Conjunctives*; as *תִּהְיֶהֱלִי, תִּהְיֶהֱלִי*, etc. The entire want of any *regular* system in regard to the influence of the accents over the vowels, shews very clearly that such influence belongs only to the *occasion-*

al method of reading certain passages or words, and not to the *essential* mutations of the language itself.

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in ו, receiving an accessory pronoun beginning with a consonant and not having the tone upon it, drop the first vowel of the ground-form if it be mutable, and restore the second which had been dropped by declension, and (if it be short) lengthen it.

E. g. שָׁוָה, plur. שָׁוְוָה, with suffix שָׁוְוָהִי; so רָמַצְוָה, רָמַצְוָהִי; שָׁמַעְוָה, שָׁמַעְוָהִי.]

[§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of the language. Instances of it are such as the following, viz. רָחַקְוָה for רָחַקְוָה, בָּדַדְוָה for בָּדַדְוָה, etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels according to their position and the nature of the words to which they are attached.

(a) THE ARTICLE הֶ (for הֵ § 16) has, (1) Usually, Pattahh followed by Daghes forte; e. g. הֶחָיִים = שָׁחַיִים. (2) Before the Gutturals א, ע, and also ר, it takes Qamets; as הָאִישׁ, הָעֵץ, הָאִיִּשׁ. (3) Before ה and ח, Pattahh long is the more usual vowel; as הֶחָיִים, הֶחָיִים. (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghes after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with מ and נ having a simple Sheva; e. g. הַמִּבְּרָה for הַמִּבְּרָה, הַנֶּאֱרָר for הַנֶּאֱרָר.

Note. When the article is preceded by the particles, א, ב, ל, it usually suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as אֶבְרָהִם for אֶבְרָהִם, בְּעֵשָׂה for בְּעֵשָׂה, לְהָרִים for לְהָרִים. On the contrary, it sometimes resists syncope; as אֶבְרָהִם, etc.

(b) THE PARTICLES א, ב, ל, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas they take the corresponding short vowel; e. g. בְּרָחֵל, לֵהֱלִי *lō-hh'li*, etc. (2) Before accented syllables they usually take Qamets; as בְּמֹות, לְגֹשֶׁת, לְבָבִים. But this is confined chiefly to forms of the Inf. mode not in regimen; to pronouns; and to tone-syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva. (3) Before simple Sheva they take short Hhireq; comp. § 137.

(c) THE CONJUNCTION ׀ is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding short vowel; as וַעֲבֹד. (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which א quiesces, as וַאֲלֵהֶם for וַאֲלֵהֶם; comp. § 119. c. 1. (3) Before a *tone-syllable* it frequently takes *Qamets*; as וַפְּחֹת, דֹּרֹר וְלֹרֹר. The usual cases of this nature are before a *disjunctive* accent; before a *conjunctive* one, ו retains Sheva. (4) Before Sheva vocal, either simple or composite, standing under a letter not a Guttural, also before ב, מ, פ, it takes *Shureq*; as וַיִּבְרָא, וַיִּצְעֲקֵי, וַיִּזְהַב, וַיִּכְבֹּד. (5) Before Yodh which analogically would have a Sheva, it takes long *Hhireq* and makes the Yodh quiescent (comp. § 53); as וַיִּהְיֶה, וַיִּיָּמֶי. (6) Before the verbs הָיָה and הָיָה, it sometimes takes short *Hhireq* or *Seghol*; as וַיְהִי, וַיְהִי, וַיְהִי.

(d) THE INTERROGATIVE הֲ changes its usual punctuation; (1) Before Sheva simple, where it takes *Pattahh*; as הֲבִינָה. (2) Before Gutturals with *Qamets*, it takes *Seghol*; as הֲחָכֶם, *is he wise?* comp. § 142. a. (3) Before Gutturals without *Qamets*, it takes *Pattahh*, and sometimes *Qamets*; as הֲיֵאָאֵךְ, *shall I go?* הֲאֵתֶם *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with a Sheva; e. g. הֲתִנָּחַת *an tunica?* הֲוֵאֵנֶי *viaene meae?* And even before a letter with a vowel it sometimes does the same, although very rarely; as הֲיֵיטֵב *an bonum erit?*]

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are verbs, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אָרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc., and the different forms of nouns, adjectives, particles, etc. From this *general* principle of derivation (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few nouns which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also appear to be *biliteral* in their root, and not derived from a *trilateral* word.

§ 154. *Conformity to the general principle.* So extensively, in Hebrew, is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral roots. Thus אָם by inflection becomes אִמָּה = אִמְּהָ, as if derived from אָמַם; although אָם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots, than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel-letters, or the semi-vowel Nun: e. g. טָב and טוֹב *to be good*, common root טב; נָפַח and פָּחַח *to blow*, common root פח; דָּבַח, דָּבַחַ, דָּבַחַה, דָּבַחַה, *to thrust down*, common root דך.

In like manner, there is a considerable number of trilateral words in the Hebrew and its cognate dialects, in which two of the radicals are the same, while the third is quite different, and yet the meaning of each word which exhibits the same two radicals, remains the same in all: e. g. the verb signifying *to lick*, is either לָעַץ, לָעַב, לָעַט, לָעַס, לָעַח, לָעַץ, or לָעַק; the letters לע being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as any of the written Hebrew now extant; since the written language every where presents the *triliteral* forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral roots* are very rare in the Hebrew; such as פְּרִמָּל *a fruitful field*, כְּרַמָּם *to devour*, שָׁלֵחַן *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as triliterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots* in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc. are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, etc. may be expressed in any language: (1) By the inflection of the original words or ground forms. (2) By affixing other words or particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc., which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are scarcely ever found in Hebrew, except in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the West, in the mode of writing many of its particles, and the oblique cases of personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc., to which they belong, or on which they depend, so as to form with them but one word.

THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַ, commonly written הֶ with a Daghesch forte after it. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the Lamedh of the article הַ is always assimilated to the first letter of the noun to which it is prefixed, and expressed by a Daghesch *forte* in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הֶל מָטָר; הַאָדָם *the man*, instead of הֶל אָדָם, etc., § 107. 1. b. § 112. For the various pointing of the article, see § 152. a.

Note. That the original form of the article was הֶ, seems probable from the form of the Arabic article اَل, whose ל is frequently assimilated in the same manner as the Hebrew. The only difference is, that in the Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

PRONOUNS.

I. *Pronouns personal.*

§ 164. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

Nominative case or Ground-form of all the personal Pronouns.

	Singular.	Plural.	
com. I,	אֲנִי	אֲנֵינוּ	אֲנִי
mas. thou,	אַתָּה	אַתֶּם	אַתָּה
fem. thou,	אַתְּ	אַתֶּן	אַתְּ
mas. he (it)	הוא	הֵם	הֵם
fem. she (it)	היא	הֵן	הֵן

Notes.

[§ 165. (a) In *pause*, the pronouns assume the forms, אֲנִי, אַתָּה, אַתְּ, etc., § 144. (b) The ה in הוא, היא, הֵם, הֵן, is *paragogic* § 125. a,

and *otiant* § 57. (c) The form נִהְיֶה occurs only six times; אָנִי , only in Jer. 42: 6. (d) In אֶתְּנֶה (in some Codd. אֶתְנֶה), הִנֵּה , הִנֵּה , the הִ is *paragogic*, § 125. b. (e) The forms אֶתִּי , אָתִּי (*āt*), אֶתָּם , אֶתֶּן (אֶתֶּן), are probably for אֶתְּנֶה , אֶתְּנֶה , אֶתְּנֶה , אֶתְּנֶה , § 107. a; for the full forms, i. e. those with נ , are found in Syriac and Arabic. (f) הִי (*hī*) is anomalous, (the older form of the pronoun was הִיא , which was both masc. and fem.); the marginal reading or Keri (§ 103) always supplying the form הִיא (הִיא), as a correction. It is found only in the Pentateuch.

N. B. The ground-forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns in Hebrew, are represented by fragments of primitive pronouns suffixed to verbs, nouns, and particles, so as to make one word, instead of being written separately as in the western languages.

For an account of these *pronominal suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410, Note.

II. Pronouns demonstrative.

§ 167. Of these there are but few in the Hebrew, viz.

Singular.			Plural.	
Masc. זֶה	fem. זֹאת	com. זֶה <i>this</i>	Com. אֵלֶּה <i>these</i>	
הֵלֶּה	זֶה (זֶה)	הֵלֶּה <i>this</i>	אֵלֶּה <i>these</i>	

The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת , the form הֵלֶּה is once employed, Ezek. 36: 35.

Note. The pronouns of the 3d person, i. e. הֵוא , הִיא , הֵם , הֵנָּה , are also frequently employed as *demonstratives*; in which case they usually prefix the article, as בַּיּוֹם הַהוּא , *on that day*.

III. Pronouns relative.

§ 168. The only proper one is אֲשֶׁר , *who, which, what*, of every gender and number

[Note. This pronoun is contracted mostly in the later Hebrew, by dropping the א (§ 108. a), and assimilating the ר (§ 107. c); as שֶׁנָּא instead of אֲשֶׁר לוֹ . The ש (the *apocopate* form) has various vowels,

according to the nature of the word which follows; e. g. ψ, ψ followed by a Daghesth, ψ, ψ , as $\psi\psi$ Ecc. 3: 18. In this last case, there is no compensation for the τ which is cast away.]

§ 169. The *demonstratives* η and η , are occasionally employed as *relatives*.

IV. Pronouns Interrogative.

§ 170. These are two; viz. η *who*, and η (η , η) *what*.

Note. Before a Daghesth *euphonic* the form η is used, as $\eta\eta$; also before η , η , η , not having Qamets; before a Guttural with Qamets, η , as $\eta\eta$ § 142. *a*; but sometimes η also before such Gutturals, as in Ex. 12: 26, $\eta\eta$.

VERBS.

§ 171. CLASSIFICATION. They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. $\eta\eta$ *to reign*,* $\eta\eta$ *to sit*, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Nominative*, i. e. those which are formed from nouns (*de nomine*); e. g. $\eta\eta$ *to live in a tent*, from $\eta\eta$ *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. INFLECTION. In respect to *inflection*, verbs are divided into *regular* and *irregular*. Regular verbs are those which are analagous in their inflection, and preserve through all their changes their original *triliteral* root. Verbs irregular are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. CONJUGATION. (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by certain peculiar characteristics of form or inflection, which are therefore said to belong to the first, second, third, etc. conjugation. In this sense, the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In the Hebrew grammar, the word *conjugation* is applied to *dif-*

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the third person of the past tense, which would exactly correspond to the Hebrew root.

ferent forms of the same verb, and corresponds in some degree with the term *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices, in Greek, exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew is, *to vary the primary meaning of the verb, by uniting with it an accessory signification*. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

Usual Conjugations.

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
§ 174. 1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קָטַל	4. Pual	{ קָטַל קָטַל
5. Hiphil	הִקְטִיל	6. Hophal	{ הִקְטַל הִקְטַל
7. Hithpael	הִתְקַטַּל		

Peculiar Conjugations.

§ 175. (a) 1 Poel סוּבַב. 2 Poal סוּבַב. 3. Hithpoel הִסְתוּבַב, without a sibilant letter, הִתְגוּלַל from גָּלַל.

These conjugations are found in the class of verbs named *Ayin doubled* (עֵינִי), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) 1 Polel קוּיַם. 2 Polal קוּיַם. 3 Hithpolel הִתְקוּיַם.

In verbs *Ayin Vav* (עוּ) § 269) these forms are the common substitutes for the regular Piel, Pual, and Hithpael.

Note. Although the appearance of the two classes, *a* and *b*, is the same, yet the mode of formation is very different; e. g. סוּבַב, etc. comes from the root סָבַב, and is formed *by inserting ו between the two first radicals*; while קוּיַם, etc. comes from קוּם, and is formed *by doubling the last radical*. Most of the lexicons and grammars name the class *b*, Pilel, Pual, etc., because, in regular verbs, the shape of these conjugations would be like קָטַל, קָטַל, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a simi-

lar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*, is a good rule in making out artificial denominations of this nature.

Unusual Conjugations.

[§ 176. Most of these are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

(1) *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הֻתְקַטַּל, both passive forms of Hithpael; comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active and *Pulal* passive, קָטַל, קִטְּלָה (comp. § 175. b. Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active and *Polpal* passive, formed out of verbs טָעַ and טָעַ, by repeating the first and last radicals; e. g. from טָעַ comes טָעַטָּע, טָעַטָּע; from טָעַ, טָעַטָּע and טָעַטָּע. These are equivalent to the forms from the same verbs, described in § 175. a. b.

(4) A form *Tipheh* seems to have been in existence; e. g. תִּפְּחָה from תִּפְּחָה, תִּפְּחָה a denominative (§ 171. c) from תִּפְּחָה. Once we have a *Pœol* form; e. g. in תִּפְּחָה, in all respects a ἀπαξ λεγόμενον in Hebrew.

Note. Other conjugations are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.]

[§ 177. PLURILITERAL VERBS, i. e. verbs whose root consists of more than three letters, take the following forms; viz. שִׁאֲנַן, פָּרַשׁוּ, בָּרַסְם, active; בָּרַפְּשׁ, רִמְּרַמְּרַ, passive.]

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit even all the *usual* ones in § 174. Neither is the active or passive meaning *always* attached to the forms under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the *derived* conjugations are borrowed from the various forms of the verb פָּעַל, which the old grammarians used in constructing paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָל *Qāl*, or (as it is usually written) *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְּעַל *Niph-ʿāl*; פִּיעַל *Pi-ʿēl*, Daghest forte being excluded by the Guttural; פֻּיעַל *Pú-ʿāl*, Daghest being excluded; הִפְּעַל *Hiph-ʿil*; הֹפְּעַל *Höph-ʿāl*; הִתְּפְּעַל *Hith-pá-ʿēl*, Daghest excluded; and so of the unusual conjugations.

§ 180. The third person singular of the Praeter tense in Kal, is regarded as the root of all verbs; one class (verbs ע"ו) excepted, whose root is the triliteral Infinitive, e. g. קרם.

Form and Signification of the usual Conjugations.

§ 181. (a) KAL is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root, which is the third person singular masculine, has three different forms, distinguished by the final vowels, Pattahh, Tseri, and Hholem.

E. g. בָּקַר *to visit*, זָקֵן *to be old*, and יָגַד *to fear*.

Note 1. The form with final Pattahh is generally *active* and *transitive*; but sometimes it is *intransitive*, as גָּדַל *to be great*. The other two forms are usually *intransitive*, but sometimes otherwise.

Note 2. Some verbs in Kal have a *passive* meaning; e. g. שָׁכַן *to inhabit* and *to be inhabited*; עָלָה *to elevate* and *to be elevated*.

§ 182. (a) FORM OF NIPHAL. It is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same; e. g. נִקְטַל, נִקְטָל.

Note. The real prefix seems to be הֵן, (in Arabic it is هـ). In the Infinitive this develops itself; e. g. הִתְקַטַּל = הִתְקַטֵּל, Nun being *assimilated* in the first form, § 107. a. The appropriate pointing of the prefix Nun, in the Praeter, would be Sheva (ְ); but short Hhireq is necessarily substituted for it, inasmuch as the vowel under the first radical falls away, § 137, or an equivalent vowel in case the first radical is a Guttural, § 138.

(b) SIGNIFICATIONS OF NIPHAL. (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as נִשְׁמַר watch thyself, נִשְׁאַל he asked for himself. Such are the *usual* meanings; but,

(4) It also has an *intransitive* sense, and often expresses passion or affection; as נִחַיָּה he was sick, in Kal חָיָה with the same sense; נִאָּחַז to sigh. (5) To show one's self as doing a thing, or as suffering it to be done; e. g. נִבְבֵּר to show one's self honourable, נִגַּע (= נִגְנַע) to exhibit one's self as smitten, נִנְתַּח to suffer one's self to be entreated. (6) To express reciprocal action; as נִשְׁפָּט to contend, viz. with another; נִלָּחַם to fight, viz. with an enemy; נִוָּדַע to confer with, viz. another. (7) Sometimes simply as Kal; e. g. נִשְׁבַּע, juravit.

Note. It is often used in such a connection that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc. before it; e. g. Gen. 6: 21. 16: 10. 20: 9, etc.

§ 183. (a) FORM OF PIEL. This is characterized by a doubling of the middle radical; as קָטַל.

Note. In case the middle radical is a Guttural, and cannot take a Daghest forte, the preceding vowel is prolonged as a compensation (§ 111. § 112); e. g. בָּרַךְ for בִּרְךְ, etc.

(b) SIGNIFICATIONS OF PIEL. (1) It is *causative* of Kal; e. g. אָבַד to *perish*, אָבַד to *cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him, as being or doing thus and so; e. g. הָיָה to *let one live*; צָדַק, to *show or pronounce one to be just*; טָמֵא, to *pronounce one unclean*. (3) It is *intensive* of Kal; e. g. שָׁאַל to *ask*, שָׁאַל to *beg*; שָׁבַר to *break*, שָׁבַר to *dash in pieces*. (4) It has a *privative* sense; e. g. נָכַר to *know*, נָכַר to *misapprehend*; Hiph. הִשְׁרִישׁ to *take root*, Piel. שִׁירַשׁ to *root out*. (5) It often agrees in signification with Kal *transitive*; seldom has it an *intransitive* meaning. (6) Sometimes it has a reflexive sense; e. g. Gen. 41: 14, נִיגַזָּה and *he shaved himself*.

§ 184. PUAL. This is simply the *passive* of Piel, and is characterized by a Daghest in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable; e. g. קִטַּל, or קִטַּל qōttāl.

§ 185. (a) FORM OF HIPHIL. It prefixes He, and inserts Yodh before the two last radicals; e. g. קָטַל, Hiph. הִקְטִיל.

(b) SIGNIFICATION OF HIPHIL. (1) It is *causative* of Kal; as קָדַשׁ to *be holy*, הִקְדִּישׁ to *make holy*. This is the *usual* meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחִית to *corrupt*, הִשְׁקִיט to *be quiet*, הִלְבִּין to *be white*.

Note. Seldom are the Piel and Hiphil of the same verb both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כָּבַד to *honour*, הִכְבִּיר to *render powerful*.

§ 186. HOPHAL. This is characterized by ה prefixed to the root, followed by the vowel Qamets Hhateph or short Qibbuts; e. g. הִקְטַל, or הִקְטַל.

It is usually the *passive* of Hiphil; but it occasionally has an *intransitive* meaning, as Fut. Hoph. יִכָּל he *shall be able*, from יָכַל; sometimes an *active* one, as תִּשְׁבְּדֵם, *serve them*, Ex. 20: 5. Deut. 5: 9. 13: 13; which, however, is capable of being rendered, *that we may not be caused to serve*, etc.

§ 187. (a) FORM OF HITHPAEL. It prefixes הִתְ to the Inf. form of Piel; e. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הִתְ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ת changes places with it; as in the following examples, viz.

ס	Kal	סָבַל	Hithpa.	הִסְתַּבֵּל	instead of	הִתְסַבֵּל
שׁ	—	שָׁגַב	—	הִשְׁתַּגֵּב	—	הִתְשַׁגֵּב
שׁ	—	שָׁמַר	—	הִשְׁתַּמֵּר	—	הִתְשַׁמֵּר
צ	—	צָדַק	—	הִצְתַּדַּק	—	הִתְצַדַּק

In the latter case (צ) the ת is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter the ה is more commonly assimilated; e. g.

הִדְבֵּר	instead of	הִתְדְּבֵר	from	דְּבַר
הִשְׁתַּהַר	—	הִתְשְׁתַּהַר	—	טָהַר
הִתְיַמַּם	—	הִתְיַמַּם	—	תַּיַּמַּם

(3) The same usage of assimilation is occasionally extended to some other letters; e. g.

ז	as	הִזְכֵּר	instead of	הִתְזַכֵּר	from	זָכַר
כ	as	הִכְסֶה	—	הִתְכַּסֶּה	—	כָּסָה
נ	as	הִנָּבֵא	—	הִתְנַבָּא	—	נָבֵא
ר	as	אֲרוֹמָם	—	אֲתִרוֹמָם	—	רוֹם (§ 112)
שׁ	as	תְּשׁוּיָם	—	תְּתִשׁוּיָם	—	שׁוּיָם]

(c) SIGNIFICATIONS OF HITHPAEL. (1) It is reflexive of Piel; as קָדַשׁ הִתְקַדֵּשׁ to sanctify, הִתְקַדֵּשׁ he sanctified himself. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. הִתְחַבֵּם to show one's self cunning, from חָבַם to be wise; הִתְגַּדֵּל to behave one's self proudly, from גָּדַל to be great; הִתְחַלָּה to represent one's self as sick, from חָלָה to be sick. Also with some slight modifications, as הִתְחַכֵּם to think one's self wise, from חָכַם to be wise; הִתְחַפֵּשׂ to make one's self to be sought, i. e. to conceal one's self, from חָפַשׂ to seek; הִתְחַנֵּן to ask favor for one's self, properly to make one gracious, from חָנַן to be gracious. These are the leading significations.

(3) It is sometimes the passive of Piel; as פָּקַד הִתְפַּקֵּד to be numbered. (4) It is also intransitive; as הִתְאַצַּף to be angry. (5) It is not unfrequently active and transitive; as הִשְׁתַּמֵּר to keep or observe, viz. laws, statutes, etc.

Signification of the unusual Conjugations.

[§ 188. POEL, POAL, and HITHPOEL, are merely substitutes for the daghesh'd conjugations (§ 175 *a*) ; as are also Polel, Polal and Hithpolel (§ 175. *b*) ; and likewise Pilel and Pulal (§ 176. 2).

Note. When the regular Piel, Pual, etc. of verbs פָּעַל and פָּעַל are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. *b*. Note.]

[§ 189. PILPAL and POLPAL are only another form for Piel and Pual, § 176. 3,]

[§ 190. HOTHPAAL and HUTHPAAL agree in meaning with Hithpaal, when it is used in a *passive* sense.

Note. The other unfrequent conjugations have generally an *intensive* signification. The pluriliteral verbs are few, and of various significations.]

MODE, TENSE, ETC.

§ 191. The *modes* and *tenses* of verbs are very limited in Hebrew. The modes are the Indicative, the Imperative, and the Infinitive ; the tenses are the Praeter and Future.

§ 192. The *number*, *person*, and *gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. The *ground-forms* of all verbs are (1) *The Praeter*, 3d pers. sing. masc. ; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct* ; which is generally regarded as the ground-form of the Future and Imperative.

Note. But in verbs with Future Pattahh, the Infinitive construct takes *Hholem* regularly ; which seems to be at variance with this principle ; at least it is an exception (a large one too) to the maxim just laid down, see § 212. 2. § 230, respecting the Inf. const. as a ground-form. However, out of Kal the Inf. may well be taken as the ground-form of the Future and Imperative in all the conjugations ; and even the participles in Piel, Pual, Hiphil, Hophal, and Hithpaal, are derived from the Infinitive form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root (the 3d pers. sing. masc.) fragments of pronouns, in order to designate person and gender ; e. g.

Singular.

3 mas.	קָטַל	ground-form.			
3 fem.	קָטְלָה	by adding הָ	. . . .	fragment of	הָיָא
2 mas.	קָטַלְתָּ	—	תָּ	תָּה	— — אָתָּה
2 fem.	קָטַלְתְּ	—	תְּ	תִי	— — אָתִי
1 com.	קָטַלְתִּי	—	תִּי	תָּ	prob. from obs. אָתִי

Plural.

3 com.	קָטְלוּ	—	וּ	וּא	derivation unknown.
2 mas.	קָטַלְתֶּם	—	תֶּם		fragment of אָתֶם
2 fem.	קָטַלְתֶּן	—	תֶּן	תָּה	— — אָתֶן
1 com.	קָטַלְתֶּנּוּ	—	נּוּ	—	— אָנּוּ

§ 195. *The Inf. construct* in Kal (the ground-form of the Fut. and Imp. mood) has, like the Praeter Kal (§181. b), three forms; viz. קָטַל, יִשְׁכַּב, יִנָּתֵן. The Inf. in the *derived* conjugations, takes the vowels peculiar to such conjugations respectively.

Note. Besides these endings, the Inf. of regular verbs, specially in Kal, sometimes takes the form of a fem. noun, § 212. 3; and in some irregular ones, the fem. form in Kal is almost the only one in use, e. g. in verbs Pe Yodh, etc.

§ 196. *The Infinite absolute* takes Qamets in the first syllable, and Hholem impure in the last; e. g. קָטוּל.

Note. This form is preserved even in most of the irregular verbs. In verbs עוֹ, however, we have קוֹם for קוּם. The *derived* conjugations preserve, for the most part, the final Hholem impure; e. g. Niph. הִקְטַל, Piel קָטַל, Hoph. קָטַל. Hiphil has Tseri; as הִקְטִיל or הִקְטִיל. The variations will be noted under the respective classes of verbs.

§ 197. *The Future tense* is declined by prefixing fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by suffixing them, in some cases, in order to mark the gender, or number, or both.

Compare the Praeter (§ 194), which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const. קָטַל ground-form.

3 masc.	יִקְטֹל by prefixing	— י	{ prob. from הָיָא, י for י to begin a word.
3 fem.	תִּקְטֹל	— ת	deriv. uncertain.
2 masc.	תִּקְטֹל	— ת	from אָתָּה.
2 fem.	תִּקְטֹלִי by suff. and pref., יְ, — ת	— ת	{ pref. from אָתָּה; suff. from יְהִיא to mark the fem.
1 com.	נִקְטֹל by prefixing	— נ	from אֲנִי.

Plural.

3 masc.	יִקְטְלוּ by suff. and pref., וְ	י —	deriv. of י uncertain.
3 fem.	תִּקְטְלנה	יְנָה — ת	{ deriv. of ת uncertain; יְנָה from יְהִינָה.
2 mas.	תִּקְטְלוּ	וְ — ת	pref. from אֲתֶם.
2 fem.	תִּקְטְלנה	יְנָה — ת	{ prefix from אֲתֶנָּה; נָה from יְהִינָה.
1 com.	נִקְטְלוּ by prefixing	— נ	from אֲנֵנוּ.

[§ 198. *The praeformative affixes* to the Fut. would appropriately have a Sheva for their vowel-pointing, (as in Piel and Pual they have), but this receives various modifications, according to the pointing of the letter which follows; §§ 136—139.]

[§ 199. In the derived conjugations, Niphal, Hiphil, Hophal, and Hithpael, the *praeformatives* of the Fut. usually expel the characteristics of the conjugation, and transfer their vowel points to themselves, § 118; e. g.

Fut Niphal	יִקְטֹל instead of	יְהִיקְטֹל from Inf.	יִקְטֹל
— — in verbs	יָקִים עוֹ	יְהִיקִים	יָקִים
— Hiphil	יִקְטִיל	יְהִיקְטִיל	יִקְטִיל
— — in verbs	יָקִים עוֹ	יְהִיקִים	יָקִים
— Hophal	יִקְטֹל	יְהִיקְטֹל	יִקְטֹל
— — in verbs	יְהִיקֵם עוֹ	יְהִיקֵם	יְהִיקֵם
— Hithpael	יִתְקַטֵּל	יְהִיתְקַטֵּל	יִתְקַטֵּל

§ 200. *The final vowel of the Fut.* may be (like that of the Praeter and Inf.) either Hholem, Pattahh, or Tseri.

E. g. *Hholem*; which is by far the most usual form, as יִקְטֹל. *Pattahh*; which is common in *intransitive* verbs having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others, as יִקְבֹּד, יִשְׁמַע, יִמְצָא = יִמְצֹא, יִמַּל = יִמְלֹא, etc. *Tseri*; as יִאָּמַר, יִיָּשֶׁב, יִיָּתֵן, etc.

§ 201. *The Imperative* follows the same analogy as the Future, taking the same vowels in its final syllable, and for

the like reasons. It is declined by means of *suffix*-fragments, like those in the Praeter and Future.

Note. The Imp. has only the *second* persons. When an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons respectively of the Fut. tense.

§ 202. *The participles* in Kal are both *active* and *passive*; in the other conjugations there is but one form, which follows the respective conjugations with regard to its meaning.

E. g. Kal, כֹּתֵב, *scribens*, כְּתוּב, *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. מָלַא, part. מְלֵא; Praet. יָגַר, part. יֹגֵר; so in verbs עָו, Praet. קָם, part. קָם. In Niphal the same principle prevails, with a slight variation; as Niph. נִקְטַל, part. נִקְטָל, i. e. with final Pattahh prolonged.

Note 1. *Intransitive verbs* usually have but one form of the participle in Kal; which may have either an *active* or *passive* meaning, as the case requires.

Note 2. Beyond Niphal, all the participles are derived from the Inf. form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. Piel מְקַטֵּל, Pual מְקַטָּל, Hiphil מְקַטִּיל, Hophal מְקַטָּל, Hithpael מְקַטְּלֵה. In the *passive* forms, the final Pattahh of the ground-form is prolonged, i. e. it becomes Qamets. Any departures from this principle will be noticed where they occur.

Note 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms of the masc. and fem. gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek; but it employs in the room of them, and to a certain extent, *peculiar forms of the Fut. tense*.

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The Future is varied, for the purpose of expressing an *optative* or *conditional* sense, by paragoge and apocope.

(a) *By paragoge*, viz. of הָ and sometimes הֵ; e. g. Fut. אֶזְכֹּר, with paragoge אֶזְכָּרְהָ; so אֶזְכָּר, with paragoge אֶזְכָּרְהָ.

(b) *By a kind of apocope*; which generally consists in rendering

shorter the final long vowel ; and in some cases, in casting away the final letter and vowel ; e. g. *יִקְטִיל*, apoc. *יִקְטֵל*, *יָמוּת*, apoc. *יָמוֹת* with Hholem pure, (which is shorter than *י*) ; *יִגְלֶה*, apoc. *יִגַּל*.

§ 205. *The paragogic Future* is, for the most part, confined to the 1st person, singular and plural ; the 2d and 3d persons rarely exhibiting it. It is employed in all the conjugations except the *passive* ones, and is used,

(a) As an *Optative* ; e. g. *אֶמָּוֶתָהּ* *let me die*. (b) To express excitement, urging, assurance, strong determination ; as *אֵלְכָה* *I must go*, *אֶרְצֶה* *let me rise up*, *אֶדְבָּרָה* *I am resolved to speak*, *נֵלְכָה* *let us go*, etc. (c) After the particles *לְמַעַן*, *וְ* (*that*), it expresses the latter part of *conditional* sentences ; as *לְמַעַן אֶסְפָּרָה*, *so that I may declare* ; *וְנֹאכְלָה*, *that we may eat*. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

Note 1. Examples of paragoge in respect to the *third* and *second* persons of verbs, may be found in Is. 5: 19. Ezek. 23: 20. Ps. 20: 4.

Note 2. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb in the first person to be adopted, particularly in the later Hebrew ; but not with any speciality of meaning ; as *וָאָמַרְתִּי* *and I said*, Gen. 41: 11 *וַנִּדְלָמָה* *and we dreamed* ; comp. § 206. Note 1.

§ 206. *The apocopate Future*, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first ; e. g.

Reg. verb	Hiph.	<i>יִקְטִיל</i>	apoc.	<i>יִקְטֵל</i>	Hiph.	<i>תִּקְטִיל</i>	apoc.	<i>תִּקְטֵל</i> .
Verbs	עו	Kal	—	<i>יָמוּת</i>	—	<i>תָּמוּת</i>	—	<i>תָּמוֹת</i> .
		Hiph.	—	<i>יָמִית</i>	—	<i>תָּמִית</i>	—	<i>תָּמִית</i> .
Verbs	לָה	Kal	—	<i>יִגְלֶה</i> (<i>יִגַּל</i>)	—	<i>תִּגְלֶה</i> (<i>תִּגַּל</i>)	—	<i>תִּגְלֶה</i> (<i>תִּגַּל</i>).
		Piel	—	<i>יִגְלֶה</i> (<i>יִגַּל</i>)	—	<i>תִּגְלֶה</i> (<i>תִּגַּל</i>)	—	<i>תִּגְלֶה</i> (<i>תִּגַּל</i>).
		Hiph.	—	<i>יִגְלֶה</i> (<i>יִגַּל</i>)	—	<i>תִּגְלֶה</i> (<i>תִּגַּל</i>)	—	<i>תִּגְלֶה</i> (<i>תִּגַּל</i>).

This Future is employed, (a) To express command, wish, prohibition ; e. g. *יִבְרֶה*, *let him destroy* ; *אֵל תִּסְתֵּר*, *hide not*. (b) After *וְ* in a conditional sentence ; as *וְיִגְדֵר*, *that he may tell*. (c) After the particles of negation, *לֹא*, *אַל*, as *לֹא תוֹסֵף*, *thou shalt not add* ; *אַל תוֹתֵר*, *thou shalt not be preferred*.

[Note 1. *Vav conversive* (§ 208) connects itself very often with such apocopate forms, but frequently without any speciality of meaning ; e. g. *וַיִּבְדֵּל*, *and he divided*. Comp. § 205. Note ; also § 101. b.

Note 2. The apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it.

Note 3. The apocopate Futures, in poetry and in the later He-

brew, are not always of *special* significancy, but are often employed as the common ones.]

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שָׁמֵר, שְׁמֹרָה, קוּם, קוּמָה, סֵפֶר, סִפְרָה. *Apocopate*; as הִקְטֵל (for הִקְטִיל); so גָּזַח, apoc. גָּזַח; מָוִי, apoc. מָוִי; שְׁמֵעָה apoc. of שְׁמַעְהָ, קָרָאָה apoc. of קָרָאָה.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Fut. tense, and followed by a Daghesth forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. אָמַר *he said*, also וַיֹּאמֶר *he said*, or *and he said*. If the *praeformative* letter of the Fut. be א, the Daghesth is omitted and the vowel is lengthened; as וַיִּקְטֹּל, § 112. If the *praeformative* letter of the verb have a Sheva simple, Daghesth forte is usually omitted after the Vav; e. g. וַיִּקְטֹּל, § 73. Note 3.

[Note 1. *Vav conversive* is often connected with the paragogic first pers. Fut., § 205. Note; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; in many cases without giving an *Optative* or *Subjunctive* meaning to them.

Note 2. *Vav conversive* commonly (not always) makes the Future *Milél*, and consequently shortens the final vowel if it be long, § 101. b.

Note 3. *Vav conversive* is probably a fragment of the verb הָרָה *to be*. The first letter is dropped (as it commonly is in Syriac), and the fragment הָ is united to the Future by assimilating the ה, (as in מָה־הָ=מָה); so that וַיִּקְטֹּל=וַיִּקְטֹּל הָרָה *it was [that] he killed*, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.]

Note 4. When Vav is *not* conversive, and is prefixed to the Fut., it has a different punctuation from the above; e. g. in Gen. 1: 6, וַיְהִי, with Vav conversive וַיִּהְיֶה, with Vav conversive וַיִּהְיֶה.]

Praeter with Vav.

§ 209. Vav prefixed to the Praeter is merely a *conjunction*. But it often gives to the Praeter the sense of a Future, because it connects it with a preceding Future or Imperative.

Note. As Vav conversive prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the Praeter usually throws the tone forward, as *וַיִּשְׁבְּרֵהוּ*, *וַיַּבְרֵהוּ*, § 101. *a*.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Occasional peculiarities in the forms of Verbs.

[§ 211. The peculiarities now to be noted are not confined to any one conjugation or class of verbs, but apply more or less to all the different conjugations and classes of them.

(*a*) Paragogic letters are often suffixed to some of the forms; e. g.

(1) *Num*, to persons ending in ו or י; as *יִרְקְדוּן* instead of *יִרְקְדוּ*, *יִדְבְּקוּן* instead of *יִדְבְּקוּ*; rarely to the Praeter, as *יִרְעוּן* instead of *יִרְעוּ*; see § 109. *c*. § 146. *b*. (2) (*a*) הָ, usually to the Fut. and Imp. active, § 204. § 205. § 207; rarely in the Praeter, as *בָּגְדָהָ* for *בָּגְדָהָ*; Niph. Praet. fem. *נִפְלְאָהָ*, with הָ parag. *נִפְלְאָהָהָ*; Hiph. fem. *הִחְבִּיאָהָ*, with parag. *הִחְבִּיאָהָהָ*. (*b*) Sometimes הָ is used instead of הָ; e. g. 1 Sam. 28: 15, *וַאֲקַרְאָהָ*. (3) *Aleph* paragogic or otiant, rarely; as *הִלְכוּהָ* the same; so *יִפְשׁוּהָ* for *יִפְשׁוּהָ*, § 125. *a*. (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as *הַמְשַׁפִּילִי לְרֵאוֹתָהָ*. (5) Sometimes the Inf. mood takes it; as *לְהוֹשִׁיבִי*. (6) Also the Praeter 2d pers. fem., as *קָטַלְתִּי*.

(*b*) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. *אָמַרְהָ* for *אָמַרְהָהָ*, *יִזְנֶהָ* for *יִזְנֶהָהָ* (comp. § 122. 1); but this usage is rare. Oftener ך is written for ךהָ; as *תִּבְשֹׁן* for *תִּבְשֹׁנָהָ*. Sometimes הָ for הָ; as *יִדְעָתִי* for *יִדְעָתִי*, *עָשִׂתִי* for *עָשִׂתִי*. So *אָרְבָּהָ* for *אָרְבָּהָהָ*, etc.

(*c*) The prepositions כִּי, כִּי, לִי, prefixed to the Inf. of Niphal, often (not always) expel the ה characteristic, and stand in its place; as *בִּדְקַחְתִּי* for *בִּדְקַחְתִּי*; comp. § 199.

(*d*) *Mem praeformative* in participles is sometimes (rarely) omitted; as *לִקְחָהָ* for *לִקְחָהָהָ*, *בִּמְקוֹמָהָ* for *בִּמְקוֹמָהָהָ*, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON PARADIGM I.

The student is first of all to commit paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The paradigms are, for convenience' sake, thrown together at the end of the Grammar.

N. B. The learner will be careful to note, that the tone is on the *ultimate* in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

Kal.

[§ 212. (1) *Praeter*. The unusual forms are 3 fem. sing. in הָ , e. g. הָזְנָה from זָנָה ; also 2 pers. masc. הָזְנִיתָ for הָזְנִיתָ (ה parag.), § 211. 2; הָזְנִיתָ for הָזְנִיתָ 2 pers. sing. fem. (Yodh parag.), § 211. 6.

(2) The example רָכַב exhibits the Fut. with *Pattahh*, (familiarly called Fut. A); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the *Praeter*; § 181. *b*. The Inf. of רָכַב is רָכַב ; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Less usual forms of the Infinitive*. Besides the usual forms in the paradigm, there are, (*a*) Inf. absolute קָטַב , Vav omitted; Inf. construct קָטַבְנָה , Vav *fulcrum* only, also קָטַבְנָה . (*b*) The Inf. has *feminine* forms also, though rarely; e. g. like קָטַבְנָה , קָטַבְנָה , קָטַבְנָה ; (מְקַטְבִּי), like the Chaldee, is doubtful).

Note. The Hholem in the Inf. absolute is impure and immutable; but in the Inf. const. it is pure and mutable. Hence it is shortened before Maqqeph; as קָטַבְנָה *qetöl*. Before suffixes it is both shortened and transposed; see the Inf. with suffixes in Par. XXII.

(4) *Less usual forms of the Future*. These are קָטַבְנָה (Vav *fulcrum*), rarely as קָטַבְנָה except in verbs with a Guttural in the final syllable, or verbs intransitive having a *Praeter* with Tseri; still more seldom as קָטַבְנָה . First pers. parag. as קָטַבְנָה very rare. In pause קָטַבְנָה , קָטַבְנָה , § 146; with ק parag. the latter form (קָטַבְנָה) becomes קָטַבְנָה . Three times the 3d plur. fem. has a praeformative י instead of ת ; e. g. קָטַבְנָה instead of קָטַבְנָה , Dan. 8: 22, also the like forms in Gen. 30: 38. 1 Sam. 6: 12.

(5) *Imperative*; קָטַבְנָה (Vav *fulcrum*), sometimes as קָטַבְנָה . Paragogic, קָטַבְנָה , קָטַבְנָה , rarely as קָטַבְנָה , קָטַבְנָה . Imp. 2d pers. fem. sing. seldom as קָטַבְנָה , קָטַבְנָה , 1 Sam. 28: 8. Second pers. masc. plur. (seldom) קָטַבְנָה ; in pause, sometimes as קָטַבְנָה , קָטַבְנָה . The Hholem here

* Some of the verbs here treated of are *intransitive* also; but in *general* it is otherwise. *A potiori nomen fit.*

is pure; as it is also in the Inf. and Future. A kind of apocopate form is not unfrequent of the 2 pers. fem. plural; e. g. before *Maqqeph*, *qîq-töl*, so before a suffix, *qîq-töl*; Inf. and Imp. *qîq-töl*.

Note 1. As the Hholem in the Future, Inf., and Imper., is *pure*, whether written without a Vav or with one, it is of course shortened when the accent is thrown off; e. g. before *Maqqeph*, *qîq-töl*, so before a suffix, *qîq-töl*; Inf. and Imp. *qîq-töl*.

Note 2. Some verbs have both Fut. *O* and *A*; e. g. such as *שָׁבַת*, *טָרַח*, *נָדַר*, *הִפָּץ*, etc. (see Lex.), without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification; e. g. *קָצַר*, *הָרַשׁ*, *הָלַשׁ*, *הָזַר*, etc. (see lexicon).

(6) *Participles active*. Frequently written *קָטַל*, although the Hholem is *impure*, § 63; very seldom as *קָטַל*, *קָטַל*, or *קָטַל*. With Yodh parag., *קָטַל*, fem. *קָטַלְתִּי* (from the fem. form *קָטַלְתִּי*). Participles are declined as adjectives, having masc. and fem. as well as sing. and plural forms; see parad. XXI.

(7) *Participles passive*. Sometimes written *קָטַל* (§ 41), seldom as *קָטַל*. The sense is not uniformly *passive*, but sometimes *active*; often so in neuter and intransitive verbs; as is the case also in Syriac.]

Niphal.

[§ 213. (1) The *Praeter* has no variations from the paradigm. (2) Inf. abs. *אָדָרַשׁ* for *הָדָרַשׁ*, Ezek. 14: 3; *הָנָדָה* for *הָנָדָה*, Ps. 68: 3.

(3) The final Tseri, in the forms of the Inf. const., Fut., and Imp., is *pure*, and of course shortened when the accent is thrown off; e. g. *הָשָׁמַר*, *יִפְדֶּה*, Inf. *יִפְדֶּה*. A *disjunctive* accent often changes the Tseri to Pattahh; as *הָשָׁמַר*, § 129. d. § 145. The plur. fem. 2d and 3d persons more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as *הָשָׁמַרְתִּי*, Jer. 24: 2; so that *as to the forms with Tseri, as in the paradigm, it is somewhat doubtful whether they are the predominant ones*.

(4) *Future* 1st pers. sing. often takes Hhireq under the praeformative; e. g. as *אֶדְרֹשׁ*, *אֶדְרֹשׁ*, etc.]

Piel.

[§ 214. (1) *Praeter* sometimes with Seghol, as *דָּבַר*; oftener with Pattahh, as *הִלְמַד*, specially before a *Maqqeph*, as *מִלְטָהוּ*. (2) *Infinitive* fem. forms rather frequent, as *וּמָרָה*; with suff., as *מִצְדָּקָהּ*. (3) *Imperative A*, as *פָּלַג*. (4) *Participle* sometimes without *ה*, as *שֹׁבֵה* for *מִשְׁבֵּה*, Ecc. 4: 2. § 108. a. 3. The plur. fem. Future has sometimes Pattahh instead of Tseri, e. g. *תִּקְטַלְתִּי* instead of *תִּקְטַלְתִּי*; comp. § 213. 3.

Note 1. The final Tseri throughout Piel is *pure*; and of course it should be shortened whenever it loses the accent; e. g. *קָדַשׁ-הִי*. *Nun* parag. usually retains it, as *יִהְיֶה*.

Note 2. *Daghesh forte* in the middle radical, is not unfrequently omitted in writing, when the middle radical has a Sheva ; as רִבְקָשָׁי for רִבְקָשׁוֹ, § 73. Note 3.]

Pual.

[§ 215. (1) *Praeter* very rarely as קוּטַל, a mere orthographic variation. Once לִקְחָהּ for לִקְחָהּ. (2) *Participle* sometimes omits נָ; as לִקְחָהּ for מִלְקָחָהּ, מִמְרָט for מִמְרָט, etc. § 108. a. 3.]

Note. Daghes is sometimes omitted in writing here, as in Piel ; see Note 2 above.

Hiphil.

[§ 216. (1) *Praeter* sometimes with Seghol under the ה, as הִכְזִמְנוּ instead of הִכְזִמְנוּ. Rarely א is put for ה, as אֶגְזַּתִּי (Is. 63 : 3) 1st pers. sing. for הִגְזַּתִּי.

(2) *Infinitive absolute* frequently as הִקְטַל, (once אֶשְׁבֵּם Jer. 25 : 3, Chaldee form א for ה), or הִקְטִיל. (3) *Inf. construct* seldom as הִקְטַל. With preposition, as לְהִקְטִיל and לְהִקְטִיל, § 108. b. In a few instances the praeformative has *Hhireq* ; as הִרְגִּיז, like the *Praeter*.

(4) *Future apocopate* נִקְטַל, and specially with י as נִקְטַל, having a Tseri pure and mutable, § 206. This of course is shortened, when it loses the accent. A peculiar anomaly of the 3d pers. plur. here, is יִנְדָּבְקוּ, 1 Sam. 14 : 22. 31 : 2. Jer. 9 : 2. This is the Aramaean form.

(5) *Imperative* takes the apocopate form with Tseri, in the 2d pers. sing. masc. and 2d plur. fem. ; but it sometimes has the form הִקְטִיל here ; and with parag. הִקְטִי, and with suffix pronouns, it always follows this model ; e. g. הִקְטִילָהּ, הִקְטִילֶהָ.

(6) The apoc. form of the Part. (מִקְטִיל) in the singular, is doubtful. But plural forms derived from such a singular, sometimes occur ; e. g. מִקְטִילִים as from מִקְטִיל, Jer. 28 : 8, מִקְטִילִים as from מִקְטִיל, 2 Chron. 28 : 23.

Remarks. We see that in the *Praeter* the י is held fast, not being exchanged, in the persons where it is used at all, for any other vowel ; but in the Inf., Fut., and Imp., the apoc. forms, and those with י prefixed, or preceded by א, take Tseri instead of י, which Tseri is for the most part pure and mutable. Instead of this, Pattahh is employed when the final syllable of the verb has a Guttural in it, § 236. § 230. § 206.]

Note. See respecting the tone-syllable in this conjugation, § 100.

Hophal.

[§ 217. Some verbs have both forms, i. e. as הִקְטַל and הִקְטִיל ; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the praeformative, e. g. מְהַקְצֵעוֹת for מְקַצְעוֹת; so in Hiph. יְהוֹדֶה for יוֹדֶה, verb לָה. Instances of Hoph. Inf. abs. occur in Ezek. 16: 4 (bis). Josh. 9: 24.]

Hithpael.

[§ 218. (1) The end syllable with *Pattahh* is frequent here, which of course makes Qamets in pause; as הִתְקַדַּשׁ, הִתְקַדַּשׁ. (2) In the second and first persons of the Praeter (where the usual vowel between the second and third radical is *Pattahh*, as in the paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh*; as וְהִתְקַדַּשְׁתָּהּ, וְהִתְקַדַּשְׁתָּהּ. (3) Maqqeph shortens the forms with Tseri, as this vowel is here pure and mutable; e. g. הִתְהַלַּךְ-נָח. (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as הִתְהַלַּכְנָה. (5) *Daghesh forte* in the middle radical is sometimes omitted here, as in Piel and Pual; e. g. יִתְפַּקֵּדוּ (for יִתְפַּקְדוּ), Judg. 20: 15, the *Pattahh* being prolonged as a compensation.

(6) *The passive of Hithpael*, i. e. HOTHPAEL, sometimes occurs; e. g. הִתְפַּקְדוּ, Num. 1: 47. 2: 23; so הִתְטַמְּא (for הִתְטַמְּא), הִתְטַמְּא (for הִתְטַמְּא), with Qibbuts instead of Qamets Hhateph; comp. § 184.]

Special Forms.

[§ 219. Besides the conjugations of the regular verbs here noted, Poel and Poal, and Pilel and Pulal, sometimes occur; but they are exceedingly rare. E. g. of the former, are שָׁרַשׁ and שָׁרַשׁ, part. מְשַׁרֵּשׁ. Job 9: 15, מְלַנִּיחַ (for so it should be pointed) Ps. 101: 5, יוֹדֵעַנִי 1 Sam. 21: 3; of the latter, בָּצַחְתִּי, בָּצַחְתִּי, בָּצַחְתִּי.]

REGULAR VERBS INTRANSITIVE.

NOTES ON PARADIGM II.

§ 220. The 3d pers. sing. Praeter is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; יָגַדְתִּי from יָגַד, יָכַלְתִּי from יָכַל; but not always, as שָׁכַחְתִּי *shā-khāl-ti* from שָׁכַח. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as יָגַדְתָּ *veyā-ghör-tā*.

§ 222. In the same manner, those few verbs which retain Tseri in the *derived* forms, shorten it either into *Hhireq* or *Seghol* when the tone is removed; e. g. יָדַדְתִּי, יָדַדְתִּי; שָׁאַלְתִּי, שָׁאַלְתִּי.

[Note 1. All the futures are with *Pattahh*, unless the Praeter has two forms, *A* and *E*; as *שָׁבַן* and *יָשָׁבַן*, Fut. only *יָשָׁבַן*, as in the paradigm.

Note 2. In pause the Tseri of verbs intransitive most frequently makes its appearance; e. g. *דָּבַקְנָה*, and so often. In a number of cases, a pause-accent makes the Tseri appear, which elsewhere does not appear; as *שָׁבַן*, *יָשָׁבַן* only in pause.

Note 3. Out of Kal the intransitive verbs conform to the model of the transitive ones, and need no separate paradigms. The whole number of them is very small; and the cases of departure in inflection from the model of Par. I., are comparatively very few.

Note 4. The verbs called *intransitive*, are in some cases *transitive*. As before, *a potiori nomen fit.*]

VERBS WITH GUTTURALS.

§ 223. We have seen (§ 179) that the verb *שָׁבַן*, (the example for paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as *ש* is the first letter in this verb, *ש* the second, and *ב* the third; so verbs with Gutturals may be denominated *ש* *guttural*, *ש* *guttural*, *ב* *guttural*, whose first, or second, or third *radical* letter is a Guttural.

Verbs Pe Guttural; Par. III. IV.

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a *composite* Sheva. This may be called *the smooth enunciation*.

E. g. *יָשָׁבַן*, *יָשָׁבַן*, *יָשָׁבַן*, *יָשָׁבַן*, *יָשָׁבַן*, etc.

Note. The praeformative letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. *יָשָׁבַן*, Hiph. *יָשָׁבַן*, Hoph. *יָשָׁבַן*, etc.

Note 2. When the final vowel is Hholem, the preceding vowels are generally (ֿֿֿ); but when it is *Pattahh*, they are usually (ֿֿֿ); e. g. *יָשָׁבַן*. Yet such forms as *יָשָׁבַן* do sometimes occur.

Note 3. As (ֿֿֿ) seems to be shorter than (ֿֿֿ), so the first is sometimes put for the second, where a more rapid enunciation is required; e. g. *יָשָׁבַן*, but with *יָשָׁבַן*.

§ 225. But not unfrequently the Guttural retains Sheva simple; and then the vowel under the praeformative, etc. is the same as it would be in case a composite Sheva had been employed. This may be called *the rough enunciation*.

E. g. נָהַפֵּךְ, יַעֲזֹר, יִצְאֹר, instead of נָהַפֵּךְ, יִצְאֹר, יַעֲזֹר. Only the verbs הָיָה and חָיָה make such forms in Pe Guttural as יִהְיֶה and חִיֵּה.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יַעֲמִידוּ, not יַעֲמִידוּ, which would make an impossible syllable, § 42. § 140. So יִצְאֹכְסוּ, not יִצְאֹכְסוּ; יִהְיֶמְדוּ, not יִהְיֶמְדוּ.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. and Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the paradigm shews.

Note. In this respect verbs Pe Resh agree with verbs Pe Guttural, § 111; e. g. יִתְרַמֵּס instead of יִתְרַמֵּס.

Notes on the Paradigm.

[§ 228. (a) KAL. (1) *Inf. construct*, receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. יִצְמֹד, יִצְאֹכְל, also יִצְאֹכְל. Inf. fem. like יִצְמֹדָה, יִצְאֹכְלָה.

(2) *The Future* has two forms; as will be seen in the paradigm. Aleph here, whether a *radical*, or a *praeformative* of the first pers. sing., takes the Seghol vowels in preference to the others. The two forms יִצְמֹד and יִצְמֹד are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יִצְאֹכְל, plur. יִצְאֹכְסוּ. The reason of their exchange for each other, in many cases, is not apparent to us. It depended, probably, on the niceties of *vivā voce* enunciation.

The Futures with the rough enunciation, i. e. with Sheva simple, are as יִתְרַמֵּד, יִתְרַמֵּד, having Pattahh in the first syllable when the last is O, and Seghol when the last is A; so as to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I.; excepting that where the *final* Pattahh falls away, the *praeformative* may take, and sometimes does take, Pattahh; as יִתְרַמֵּד, plur. יִתְרַמֵּדוּ.

(3) *Imperative* with א, as יִצְמֹד, יִצְמֹד. With ה parag., as יִצְמֹדָה. Imp. fem. sing. יִצְמֹדִי, יִצְמֹדִי Ruth 3: 15, a peculiar form.

(b) NIPHAL. The common vowel of the first syllable is of the Se-

ghol class; e. g. נָחַשׁ, or (according to the *rough* enunciation) נָחַשֿׁ. But in the Inf. absolute with Hholem final, it is Pattahh (comp. *a. 2.* above), as נָחַשׁוּר, נָחַשׁוּרֿ; very seldom with Pattahh in other cases, yet sometimes so, as נָחַשׁוּרֿ, Gen. 31: 27. Vav prefixed commonly occasions Pattahh; comp. § 224. Note 3. The increased Part. forms also receive it; as נָחַשׁוּרֿ, נָחַשׁוּרֿ, נָחַשׁוּרֿ. In Est. 8: 8, we find נָחַשׁוּרֿ, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough enunciation, as הָחֵסֵרֿ. Peculiar is הָחֵסֵרֿ, § 142. *e. 1.* Vav prefixed changes the composite Sheva to the *A* class; e. g. הָחֵסֵרֿ מָהֵרֿ, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward; comp. § 224 Note 3. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. הָחֵסֵרֿ (Josh. 7: 7) for Inf. absolute הָחֵסֵרֿ, לָחֵסֵרֿ, Inf. abs. (Deut. 26: 12) for Inf. const. לָחֵסֵרֿ. (3) *Future* with rough enunciation נָחַסֵרֿ; and so the Part. מְחַסֵרֿ. מְחַסֵרֿ is for מְחַסֵרֿ, § 119. *c. 1.*

(d) HOPHAL. With rough enunciation, הָחֵסֵרֿ; also (rarely) הָחֵסֵרֿ, § 142. *e. 1*; הָחֵסֵרֿ, Inf. abs. *sui generis*, Ezek. 16: 4.

Note. The Daghesh'd conjugations (i. e. Piel, Pual, and Hithpael) are *regular*, because they can never have a Sheva under their first *radical*.]

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle* radical, these take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having Hholem or Tseri in them, may exchange these for Pattahh. In Kal this is usual; in the other conjugations, less common. But the Inf. const. in Kal takes Hholem.

E. g. Fut. יִזְעַק, rarely as יִזְעַקֿ; Piel נָחַג, נָחַגֿ; Hiphil Imp. הִזְחֵק, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel in cases where analogy would require one. Verbs Ayin Resh imitate them in this; § 111. § 112.

Notes on Paradigm V.

[§ 232. (a) KAL. (1) *Inf. fem.* as שָׁחַטָה, אָחַזָה; also as רָחַקָה, זָקָה § 142. *e. 1.* (2) *Future* anomalous יִצְחַק, § 142. *e. 1.*

(b) **PIEL.** *Praeter* with middle א, takes either Tseri or Hhireq long before it; as מֵאֵן, מֵאֵץ. Middle ה prefixes long Hhireq; as בְּהֵן. Middle ה and ע, long Hhireq and rarely Tseri; as בָּהֵן, בָּהֵר, בָּהֵשׁ, בָּהֵר, בָּהֵר. Resh demands Tseri; as בָּרֵךְ.

The *Future* Inf., Imp., and Part., with middle א and ר, usually require Qamets before them; as יִפְאֵר, יִפְרֵךְ. But ה, ה, ע, most commonly prefix Pattahh; as יִרְחֵם, יִרְחֵם, etc.

(c) **PUAL.** Here compensation is usually made for Daghesth excluded, by Hholem, e. g. יִנְאֵל, יִנְאֵר; sometimes by Qibbutz impure and long, as יִרְחֵם, יִרְחֵם.

(d) **HITHPAEL.** Here the vowel before the Guttural is varied, just as in the fut. Piel; see above under *b*. The accent affects Pattahh here in a peculiar way; e. g. יִהְיֶה מְחִי, instead of יִהְיֶה מְחִי, which is explained by § 142. *a*, and § 144. מְחִי = מְחִי (§ 187. *b*. 3) is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel-points are regular.

Note. The 2 pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. שְׂמַעְתְּ instead of שְׂמַעְתְּ, § 52. 2. If the Pattahh under ע here was a proper vowel, the pointing would be שְׂמַעְתְּ, i. e. with ה *Raphê*. Punctuation like שְׂמַעְתְּ is very rare.

§ 234. Where the Guttural is preceded by י, ו, ו, immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute and in the Part. pass. of Kal; in Hiph. throughout, where י is usually retained. The Inf. const. in Kal commonly follows the same usage, as שְׂמַע; compare (§ 230) a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. nearly always take Pattahh; also the fem. Part. Segholate; as שְׂמַעְתְּ.

Note. The Imp. appears to have Hholem sometimes; e. g. שְׂמַעְתְּ, Gen. 43: 16.

§ 236. All the forms with pure final Tseri may retain it, and put a Pattahh *furtive* under the Guttural; or they may substitute a real Pattahh in their stead, e. g. שְׂמַע or שְׂמַע.

Note 1. The *prolonged* forms, i. e. such as the Inf. abs., the forms with a pause-accent, etc., retain Tseri. The *apocopate* forms take Pattahh.

Note 2. Verbs לִרְ frequently imitate this class of guttural verbs, as to their final vowel.

IRREGULAR VERBS.

§ 237. Under this class are included all those, in which any of the radical letters are *dropped*, or *assimilated*, or in which they become *quiescent*.

§ 238. These may be most conveniently distributed into (a) Those which are irregular פ, i. e. in the first radical (§ 223). (b) Those which are irregular פ, i. e. in their second radical. (c) Those which are irregular ל, i. e. in their third radical. (d) Those which are irregular פ and ל, i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs פא, פי, and פן, i. e. whose first radical is either א, י, or נ.

VERBS PE ALEPH ; PAR. VII.

§ 240. In most cases, verbs with א for their first radical belong to the class Pe Guttural, א being treated as a Guttural. The verbs belonging to the class now in question, are those in which א as first radical is *quiescent*.

[Note. Of these there are only *five*, viz. אָבַד, אָבָה, אָבַל, אָמַר, אָפַה. Three more, viz. אָהַב, אָהָה, אָפַה, sometimes exhibit a *quiescent* א, and sometimes a *guttural* one; e. g. יִאָהֶז, יִאָהֶז. For other explanations, see under paradigm VII.]

Notes on the Paradigm.

[§ 241. (a) KAL. (1) *The Future* drops א quiescent of the root in the 1st pers. sing., and retains only the א praeformative which designates the first person; e. g. אֶמַר instead of אֶאמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of a Hholem; as יִאָהֶה (not יִאָהֶה); in יִאָהֶב the Fut. has both forms, e. g. 1st pers. sing. יִאָהֶב and יִאָהֶב. The last syllable in these verbs usually exhibits *Tseri*, specially when it has a *disjunctive* accent; with a *conjunctive* one, Pattahh is very common in the same syllable; e. g. יִאָהֶב, יִאָהֶב.

Note. Quiescent א here is not unfrequently omitted in writing; as יִאָהֶה for יִאָהֶה, יִאָהֶה for יִאָהֶה, etc.; see § 63.

(3) *Inf. construct* from אָמַר, אֲמַר, for אֲמַרְךָ, § 119. c. 1. *Imperative* once אָפֵי for אֲפֵי, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נִחְדָּה. (2) PIEL admits contraction; as מִלֵּךְ for מִלְכֶּךָ, מִיָּד for מִיָּדְךָ; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. הִכִּיל for הִיכִיל. *Future*, הִיאָצֵל (with accent retracted § 129) instead of הִיאָצֵל, מִיָּד for מִיָּדְךָ; see § 119. c. 1. *Fut. once with Hholem*, as אֲבִירָה, Jer. 40: 8. *Imperative*, הִתְרִי for הִתְרִיךָ, § 119. c. 1. (4) HOPHAL, יוֹכֵל (י for א § 122. 2.) for יוֹכֵלְךָ, like the contractions in § 119. c. 1.]

VERBS PE YODH ; PAR. VIII—X.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. יָלַד = יֻלַּד. (2) Those whose first radical is properly Yodh; as יָטַב. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical in the Future, etc.

First Class of verbs Pe Yodh ; Par. VIII.

§ 243. (a) In Kal Inf., Fut., and Imp., the Yodh is for the most part dropped; the Praeter and Part. are regular.

(b) In Niphal, Hiphil, and Hophal, the original י appears; but it is *quiescent*, except in the Inf., Fut., and Imp. Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יָשַׁב, etc. in Par. VIII.

[Note. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1st. pers. sing. Fut. parag. אֵיכָּה (from יָכַח), יִקָּר (from יָקַר), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course takes the place of Tseri; as יָרַע, not יִרַע. In the Inf. const. and Imp., Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *The forms with final Pattahh* more usually retain the Yodh in Inf., Imp., and Fut. of Kal, and the Fut. takes Hhireq prolonged in the first syllable; as יִשָּׁן, יִרַשׁ, יִירַשׁ; see in Par. VIII.

[Note 1. Yodh quiescent is sometimes omitted here in writing ; as יבש for יבֿש, Ps. 102: 5, § 63. So יראי for יראֿי .

Note 2. The Inf. construct of the masc. form, is not analogical here. It takes Hholem ; as יבֿש, יבֿשׁ. One would naturally expect Pattahh.]

§ 245. *The derived conjugations* of both these species of verbs are alike ; the model is exhibited in the paradigm.

[§ 246. Some verbs פֿ take both the forms above noted ;

E. g. יצֿק, Imp. צֿק and יצֿק ; יקֿר, Fut. ייקֿר, also ייקֿר or יקֿר . The lexicons note such.]

Notes on the Paradigm.

[§ 247. KAL. (a) The Inf. of the class Fut. Tseri has more usually the fem. Segholate ending, as in the paradigm. With a Guttural, Pattahh of course is used ; e. g. גֻּעַת (not גֻּעֶת) from גִּיעַ, § 113. But sometimes the apocopate masc. form is used ; as גֻּעַ from גִּיעַ. Another fem. form of the Inf. is as גֻּלֶּה from גִּלַּד. The suffix Inf. fem. is as שָׁבֶתִי (שָׁבֶתִי) from יָשַׁב ; so רָדֶתִי from יָרַד, etc.

(b) The Inf. of the class Fut. Pattahh is regular ; see § 244. b. Note 2. The feminine forms are as יבֻּלֶּה, from יָבַל ; יִרָאֶה from יָרָא. A form with Vav *fulcrum*, יִשְׁוֹן.

(c) *The Future which has Tseri final*, is pure, so that it may be shortened ; as it is in גִּבֻּשֵׁב, with tone retracted, § 129. With ה parag., as יִרְעֶה, יִרְעֶה. Altogether anomalous is the Fut. יִרְעֶה.

(d) *The Imperative* ; (1) Where the Future is Tseri, commonly takes a *paragogic* letter ; as יִרְדֶּה, יִרְדֶּה (יִרְדֶּה), from יָרַד masc. forms ; so with ה־ parag., as יִרְעֶה, masc. יִרְעֶה, § 125. b. (2) The Imp. of the verbs Fut. Pattahh regularly retains its Yodh radical.

(e) NIPHAL. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו ; e. g. יִרְיֶה, יִרְיֶה with retracted tone, § 129.

Note. It is peculiar also, that the first pers. sing. here retains Hhireq (like the other persons) in its first syllable, as אֶנְשֵׁב, אֶנְשֵׁב, etc. ; not אֶנְשֵׁב, etc., as in most other analogous cases.

(2) Part. plur. const. נִגְיִי (instead of נִגְיִי) from יָגַה ; also נִקְשׁ with Tseri, instead of נִקְשׁ, from יָקַשׁ.

(f) PIEL. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghesth in the second ; e. g. נִבְשֵׁב instead of נִבְשֵׁב, נִבְשֵׁב for נִבְשֵׁב, etc.

(g) HIPHIL. (1) *The Future* with retracted tone, as יִנְיֶה. Sometimes the characteristic ה is retained in the Future, as יִהוֹשִׁיעַ.

for *יִשְׁרֶע*; so *יְהוֹרֶסָה*, *יְהוֹרֶסָה*, from *יָרָה*, *יָרָסָה*; comp. § 199. (2) *The Imperative* sometimes retains its Vav moveable; as *הוֹצֵא* for *הוֹצֵאָה*, Gen. 8: 17; so *הוֹשֵׁר* for *הוֹשֵׁרָה*, Ps. 5: 9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as moveable, e. g. *הִתְנַבֵּחַ*, *הִתְנַבְּחָה*, *הִתְנַבְּחָה*.]

Second Class of Verbs Pe Yodh; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class described.

See remarks in Par. IX.

Note. Only seven verbs belong to this class; viz. *נָמַר*, *נָזַל*, *נָטַב*, *נִימֵן*, *נִשֵּׁר*, *נָסַר*, *נָזַן* Hiph.

§ 249. *The Future Kal* here is sometimes with Patahh, and sometimes with Tseri; mostly written fully, but sometimes defectively.

E. g. *נִיטַב*, as in the paradigm; but also, *נִיטֵר*, *נִיטֵר*, *נִיטֵר*. Of course this class of verbs agrees with the preceding one, as to the final vowel in the Fut. of Kal. No Inf. form occurs here.

Notes on the Paradigm.

[§ 250. HIPHIL, as the paradigm shews, may be written either *plenē* or *defectivē*. (1) *The Future* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; *נִיטֵר*, Prov. 4: 25; *נִיטֵר*, Hos. 7: 2. Comp. § 247. g. 2. h.

Note. Two Futures are altogether anomalous; e. g. *נִיטֵר*, Job. 24: 21; also *נִיטֵר*. The like to this, is *נִיטֵר* in Kal Future, Ps. 138: 6. § 247. c.

(2) *Imperative* once retains a moveable Yodh in the Qeri, *נִיטֵר*, Ps. 5: 9. So the Part. of Hiphil, as *נִיטֵר* 1 Chron 12: 2.]

Third Class of Verbs Pe Yodh; Par. X.

§ 251. The peculiarity of these verbs is, that they assimilate their Yodh in Kal Fut., Niph., Hiph., and Hophal.

[Note 1. Only four verbs belong wholly here; viz. *נָצַח*, *נָצַח*, *נָצַח*, *נָצַח*. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. *נָסַר*, *נָסַר*, *נָצַק*, *נָצַר*, *נָשֵׁר*.

Note 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots *נָצַח*. The question is one of etymology. It matters not for the student, which way it is decided. I follow the lexicon of Gesenius, for convenience' sake rather than from conviction. The fulness of the paradigm supersedes the necessity of additional notes.]

VERBS PE NUN ; PAR. XI.

§ 252. The peculiarity of these verbs is, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[In this case, the Imper. more commonly takes the parag. form, as גַּשׁ, גָּשָׁה, נָתַן ; גָּתַה, נָתַן. The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped ; as גָּשָׁה in the paradigm. *But abridged forms in these verbs either of the Inf. or Imp., are not frequent at all.* These Inf. and Imp. modes more generally preserve the radical נ, even when the Fut. assimilates it ; e. g. Inf. and Imp. נָקַם, Fut. יָקַם ; Inf. and Imp. נָהַץ, Fut. יָהַץ.]

§ 253. Verbs whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs נָ.

The reason is, that the Daghesh (compensative of Nun) cannot be inserted in either of these classes of letters ; and therefore usage commonly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נָהַם, not נָנָהַם, the vowel in the first syllable being prolonged as usual, § 112. Note. The verb נָהַת more usually drops נ in the Fut. of Kal ; as יָהַת, but also יָנָהַת 2d person. In other respects, the verbs just named are *regular* in respect to Nun.

Notes on the Paradigm.

[254. (a) KAL. (1) Inf. const. like גָּשָׁה, occurs only in six verbs. Once שׂוּא from גָּשָׁה, Ps. 89: 10. The reg. form גָּשָׁה, נָקַם, is *most frequent*. Some verbs have both forms ; as נָטַע and נָטַח. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as גָּשָׁה, גָּשָׁה.

(2) *Future Hholem* is more frequent than Fut. Pattahh in these verbs. Fut. Tseri only in נָהַץ. Some verbs have both Fut. O and A, as נָהַץ, נָהַץ. Some at one time retain נ, and at another omit it, in different examples of the Fut. ; as נָהַץ, נָהַץ, etc.

(3) *Imperative*, like the Inf., seldom drops the radical נ, § 252. b. The abridged forms are like גָּשָׁה, גָּשָׁה (before Maqqeph - גָּשָׁה), גָּשָׁה, גָּשָׁה from נָהַץ.

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ

of the root, and inserts a Daghesth or prolongs the vowel ; as נָשַׁא, Piel and Niph. נָשַׂא ; נָחַם, Pi. and Niph. נָחַם, § 253. Once with Hholem, as גָּמַל. (2) *Infinitive abs.* sometimes as נָגַדְתָּ, Ps. 68: 3, נָהַגְתָּ Jer. 32: 4. (3) *Participle* once as נִגְדָה, with suffix הָ.

(c) HIPHIL very rarely retains the ה ; as נִהַיְתָה. So in Hophal, נִהַתְקָה. The usual vowel in Hophal is *short* Qibbuts, as in the paradigm.

Note. The verb נָחַם imitates נָח in Kal ; see lexicon. The verb נָהַג assimilates its final ג also, before suffixes beginning with ה or נ ; as נָהַגְתָּ instead of נָהַגְתָּ, נָהַגְתָּ, etc. The Inf. is נָהַגְתָּ (§ 107. 2), with suff. תְּהִי, Tseri being shortened, § 129. a.]

Remark. The great variety of usage in verbs of this class, shews that the sound of ה was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular* ; in Niph. Hiph. Hophal, *irregular*. Gesenius states the contrary of this, as to Kal, even in the latest edition of his Hebrew grammar, p. 106 ; but a minute examination of all these verbs will shew that he is mistaken. The daghesth'd conjugations are regular throughout ; so that no paradigm is needed.

II. CLASS OF IRREGULAR VERBS,

(*Verbs irregular ה.*)

§ 255. These comprehend such as are defective in respect to their middle radical ; i. e. such whose middle radical either falls out, or becomes quiescent.

VERBS AYIN DOUBLED (עֵ) ; PAR. XII.

§ 256. This class comprises all those whose second and third radicals are the same letter, and which often (not always) drop the second radical in the course of inflection ; as סָבַב, Praet. סָב, Inf. סָב.

These verbs might well be named *contracted verbs*, (not very unlike the Greek *τιμάω, τιμῶ, φιλέω, φιλῶ*, etc.) ; for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

First law of contraction.

§ 257. This is, that the second radical is dropped, and with it the points of the preceding letter (whether a pro-

per vowel or a Sheva), and the vowel belonging to the second radical is then transferred to the first radical.

E. g. כָּבַב, כָּבַב; כָּבַב, כָּב; יָכַב, יָכַב, etc. The alterations occasioned in the formative prae-fixes, etc., by this, will be considered in the sequel.

N. B. All the forms which have an impure vowel in them, or a Dagghesh forte in the middle radical, are incapable of contraction; e. g. כָּבַב, כָּבַב, etc.

§ 258. Any accession to the end of a contracted form, (by declension or in any other manner), causes the second radical to reappear by a Dagghesh forte, but does not restore to the first radical its original vowel.

E. g. כָּבַב, contr. כָּב, with accession כָּבַב sãb-bû (not כָּבַב), כָּבַב, etc. In all such cases, the middle radical, having lost its vowel, is written by a Dagghesh in the last radical, and joined in a syllable with the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables וּ and יִ (with the tone) are inserted before suffixes *beginning with a consonant*.

In the Praeter וּ, as כָּבַב, כָּבַב; in the Fut. and Imp. יִ, as כָּבַב, כָּבַב. The Arabian, while he *writes* the words fully regular in these cases, *pronounces* them like the Hebrew.

§ 260. The praeformatives of tense and conjugation, instead of the *short* vowel of regular verbs, in their contracted forms usually assume long *pure* vowels, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. כָּבַב instead of כָּבַב.

Note. In most cases, the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of the regular verbs; e. g. Kal Fut. כָּבַב appears to come from a full Fut. יָכַב (like the Arabic Future); so that when כ is thrown, by contraction, into the second syllable, and Pattahh under the Yodh praeformative comes to stand in a simple syllable, it of course becomes long, i. e. it goes into Qamets, § 130. So in Niph., where we have כָּבַב apparently for כָּבַב, and in the Fut. יָכַב for יָכַב; in Hiph., כָּבַב from כָּבַב, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. יָכַב, appa-

rently from וְיָמָרָר ; so Niph. נָחַל as from נִחְלַל ; Inf. נִחְלֵל , as from נִחְלִיל , etc.

Second law of Contraction.

§ 261. This is, to insert a Daghesth in the *first* radical after praeformatives, to give those praeformatives the regular short vowel, and then to omit the doubling of the last radical when the word receives an accession at the end. The epenthetic ו and י are also omitted in this case.

E. g. Kal Fut. וְיָסַב , etc.; Hiph. וְיָסַב (from וְיָסַב) instead of וְיָסַב ; Hoph. וְיָסַב (from וְיָסַב) instead of וְיָסַב .

Note. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel *usually* take the place of the regular daghesth'd conjugations here, but not always; and sometimes both exist together, either as synonymous, or with shades of difference, § 188. § 175. *a*.

§ 263. Verbs ע with the second and third radicals *guttural*, lengthen the preceding vowel in cases where Daghesth forte should be inserted but is excluded by the Guttural, § 112.

E. g. וְיָסַב , contracted וְיָסַב , 3d pers. fem. וְיָסַבָּה , 1st pers. וְיָסַבְתִּי . So וְיָמָרָר , 3d. fem. וְיָמָרָרָה (not וְיָמָרָה), וְיָמָרָרְתִּי (not וְיָמָרָתִי), etc.

Note 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. *f*.

Note 2. The student must not fail to note, that in Kal verbs ע often retain the *regular* form; specially in the Praeter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is וְיָסַבְנָה , Fut. וְיָסַבְנָה and וְיָסַבְנָה ; so וְיָסַבְנָה , Hiph. וְיָסַבְנָה regular.

Notes on the Paradigm.

[§ 264. (*a*) KAL. (1) *The Praeter* of verbs final Hholem conforms to the law of contraction in § 257; e. g. וְיָסַבְנָה , 3 plur. וְיָסַבְנָה ; and so וְיָסַבְנָה , etc. Once, $\text{וְיָסַבְנָה} = \text{וְיָסַבְנָה}$, Ps. 64: 7; comp. § 266.

(2) *Infinitive const.* sometimes with Pattahh; as וְיָסַבְנָה . Inf. fem. וְיָסַבְנָה from וְיָסַבְנָה . The Inf., in a considerable number of cases, is writ-

ten with a Vav fulcrum, § 64 ; e. g. צור, דום, גול. So Imp., even when it has a Dagghesh, as קוש, דומי. Rarely has the Inf. a Shureq, as בור, Ecc. 9: 1.

In the suffix state, or before Maqqeph, the Inf. having a pure Hholem shortens it ; as חקו, חקו, חם, חם, *tōm*.

(3) *The Future* usually has Hholem pure ; but sometimes it appears with Vav fulcrum (§ 64) ; as יעזו for יעזו. This Hholem is shortened by losing the tone : as יחזק, יחזק, Ps. 67: 2, or יחזק, Is. 27: 11 ; יחזק.

The Fut. with Pattahh also occurs, which gives a Tseri to the praeformative ; as יחזק, יחזק, יחזק, 1st pers. with Yodh fulcrum (§ 64) from יחזק.

The Fut. also has Shureq in a few cases ; as יחזק, יחזק. So the second kind of contracted Future ; as יחזק (= יחזק) instead of יחזק, from יחזק.

4. *Imperative* also has Pattahh sometimes, as יחזק ; with ה parag. as יחזק ; with a Resh, as יחזק. It also has Vav fulcrum, as יחזק, Josh. 10: 12, (No. 3 above.) The Imp. with Hholem pure of course shortens this vowel when the tone is removed ; as יחזק, יחזק.]

Niphal.

[(b) (1) *Præter* sometimes with Tseri, as יחזק ; also with Hholem, as יחזק, Is. 34: 4. The praeformative has sometimes other vowels besides Qamets ; e. g. יחזק from יחזק, יחזק from יחזק, where the vowel under נ is long, because the Dag. forte is omitted in the second radical ; which conforms to the *second* mode of contraction described above, § 261 ; comp. § 260. Note, at the end ; also § 111. § 112. According to these forms, we find יחזק (from יחזק), Ezek. 22: 16 ; יחזק (from יחזק), Jer. 22: 23.

(2) *Infinitive abs.* with Hholem ; as יחזק, יחזק. *Inf. const.* with Tseri ; as יחזק, יחזק, § 261. § 112.

(3) *Future* with Hholem as יחזק ; with Resh, יחזק 2d pers., יחזק 3d pers. plur., from יחזק.

(4) *Imp.* with Hholem ; as יחזק. (5) *Part.* with Tseri, as יחזק.]

Hiphil.

[(c) This conj. has a *pure* Tseri throughout, in both syllables ; which is therefore liable to change, as is usual with all pure vowels ; e. g. יחזק, Hiph., 2 pers. יחזק, etc.

(1) It should be noted here, that Hiphil not only takes a PATAHH final, in case it has a Guttural or a Resh in the last syllable, as יחזק, יחזק ; and in pause, as יחזק, § 145 ; but also (not unfrequently) without either of these reasons ; as יחזק, יחזק, Part. יחזק.

(2) *Praeter* once הָיָה=הָיִל, § 261. *Sui generis* is הִפְתִּירָה for הִפְתִּירוּ, Prov. 24: 28; unless it may come from פָּתָה, which is more probable. (3) *Future* with tone retracted, נִרְסָב, etc.

(d) HOPHAL has no special anomalies except the manner in which the praeform. is pointed, הִסְבֵּב for הִסְבֵּב.]

§ 265. *Resemblance between verbs ע"ע and ע"ו*. This is great. Hophal is the same in both; and the praeformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs ע"ע exhibit the same appearance as verbs ע"ו.

E. g. Inf. בָּרַר from בָּרַר, בָּרוּק (instead of בָּרוּק) from בָּרַק. Fut. בָּרַר, בָּרַר, etc. Hiph. Inf. בָּרַר (for בָּרַר) from בָּרַר. Fut. בָּרַר, from בָּרַר; בָּרַר (for בָּרַר) from בָּרַר. It may be justly doubted, however, whether the root is ע"ו in all such cases, § 298. § 299. I merely conform to the lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs ע"ע, with the *first* form of contraction (§§ 257—260), sometimes omit the usual Daghesh forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. בָּרַר for בָּרַר, בָּרַר for בָּרַר; Inf. בָּרַר for בָּרַר; Niph. בָּרַר for בָּרַר, Is. 19: 3; Fut. בָּרַר for בָּרַר, Jer. 8: 14. But these anomalies are by no means frequent.]

Note. The conjs. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpulpal, are declined regularly; the final Tseri in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have only Piel etc. forms; 20 have only Poel etc. forms; 10 have only Pilpel etc. forms; 11 have both Piel etc. and Poel etc.; 2 have Piel etc. with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The lexicons are very irregular in designating the conjugations Poel, Poal, etc. The student must accommodate the designation to the actual form. The *lholem* in these conjugations is sometimes omitted in writing, § 63.

Remark 3. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second* mode of contraction there exhibited, he will meet with but few cases which will trouble him.

VERBS AYIN VAV; PAR. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout becomes *monosyllabic* by contraction.

This species of verbs might also be justly called *contracted*, so that verbs ע"ע may be named the *first* class of *contracts*, and verbs ע"ו the *second*.

§ 268. The laws of contraction are essentially the same here as in verbs ע"ע; the principal differences are occasioned merely by the nature of Vav as a Quiescent.

(a) The *last* vowel of the full form is transferred to the first radical, and takes the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קָנַם, contracted קָמָם = קָמָם; the original ו conforms to the heterogeneous vowel (§ 117. 2), i. e. ו becomes א in order to conform to the Pattahh of the root, which Pattahh then coalesces with the substituted א and therefore becomes *Qamets*. So Praeter *E* and *O*; e. g. מָנַת, contr. מָנָת = מָנָת, Vav conforming to the final vowel Tseri (§ 117. 2); בּוֹשׁ, *bā-vōsh*, contr. בּוֹשׁ *bōsh*. In Hiph. Fut. בְּקָרִים, contr. בְּקָרִים, the Vav, after conforming to the vowel i. e. after becoming Yodh, falling out as superfluous before another Yodh in Hiphil, and the Pattahh under the praeformative being of course lengthened by coming to be placed in a simple syllable, § 130. In Hoph. הִוְקָם, there seems to be a transposition of the Vav to the first syllable, as if הִוְקָם were put הִוְקָם. But see and comp. Hoph. of verbs ע"ע, § 260. Note. § 264. *d*.

Note. All the forms where Vav takes a Daghest forte, and also where it is immediately followed by ה as a third radical, are incapable of contraction; e. g. עָוִיר, עָוִירָה, etc.

(b) The praeformatives all take long *pure* vowels, in the contracted forms; the kind of vowel being determined by the original uncontracted forms, which appear to have differed from the common regular forms; like those in verbs ע"ע, § 260 with the Note.

E. g. Kal. Fut. בְּקָרִים, as if from בְּקָרִים (comp. the Arabic Fut. يَبْقَرُونَ); Part. קָם, as if from קָרָם, an old Part. form; Imp. and Inf. קָם, as if from קָרָם. So in Niph. נָקָם, as if from נָקָם; Hiph. הִקָּם, as from הִקָּם, etc.

(c) In like manner as verbs ע"ע (§ 259), these verbs in some cases insert ו and י with the tone, in the Praeter and Future, before suffixes *beginning with a consonant*.

E. g. Niph. Praeter, נְקַוְמוּהָם, נְקַוְמוּהָ; Hiph. הִקְוְמוּהָ; Kal Fut. הִקְוְמוּהָ. So far as the principle extends, it is developed in the same manner as in verbs ע"ע. But in verbs ע"י it extends only to the Praeter of Niph. and Hiphil as to the epenthetic ו, and only to the Fut. of Kal as to י; while in verbs ע"ע it extends throughout the four contracted conjugations, Kal, Niphal, Hiphil, and Hophal.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs ע"ע; see § 100. g.

§ 269. Piel, Pual, and Hithpael are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are עָוָה, קָוָה. Most instances of Piel assume Yodh; as קָוָה, קָוָה, for קָוָה, קָוָה, etc. In regard to the difference between כֻּוָּב in verbs ע"ע, and קֻוָּה here, see § 175. b. Note.

Remark 1. The 2d and 1st persons in Kal praeter are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is also in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner of contraction in Kal Praet. 3d persons, and in Niphal throughout.

Remark 2. The anomalous vowels in different tenses and conjugations, may be easily accounted for on the principles developed in § 117. E. g. in the Fut. יָקוּם (instead of יָקוּם which we might expect), the vowel conforms to the Vav with the *U* sound. It might indeed take the *O* sound equally well, for ought that we can see; but its present form distinguishes it more clearly from the Fut. of verbs ע"ע. So in Niph. Praet., נָקוּם (instead of נָקוּם), the vowel having conformed to the Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiphil the Vav of the root conforms to the vowel (Hhireq), i. e. the Vav becomes Yodh, and then falls out before the Yodh characteristic of the conjugation.

Notes on the Paradigm,

[§ 270. (a) KAL. (1) *Praeter* rarely as קָוָה, Hos. 10: 14. Fem. 3d pers. once with ו, as קָוָה (like the Chald., Syr., and Arab.) for קָוָה, Ezek. 46: 17. In Mal. 3: 20, קָוָה comes from קָוָה = קָוָה, comp. § 181. b. Very seldom is the 3d person with Pattahh; e. g. קָוָה, as if from קָוָה, קָוָה.

The parad. exhibits a verb *final Tseri*. The final ו of קָוָה, (and of other verbs ending with ו), before a suffix beginning with ו, is design-

nated by a Daghesth in the suffix letter, instead of being fully written, § 293.

Verbs *final Hholem* are also found among the class לוּ. They retain the ו in the 3d. pers. Praeter, because it is homogeneous, and the third person is protracted; e. g. בּוֹשׁ, אָוֹר. But in the other persons (which are shorter), they usually omit the Vav; e. g. בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה — בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה. Inf., Imp., Part. also, בּוֹשׁ.

(2) *Infinitive const.* sometimes with Hholem instead of Shureq; as מוֹר, מוֹר, מוֹר, etc. The Vav is sometimes omitted, as מוֹרָה, etc. § 63.

(3) *Future* sometimes with O instead of U; as יוֹבֹשׁ, יוֹבֹשׁ, יוֹבֹשׁ, יוֹבֹשׁ. Forms *defectively* written, are יוֹבֹשׁ, יוֹבֹשׁ, etc. Fem. plur. sometimes without the epenthetic ו, as יוֹבֹשׁ, or יוֹבֹשׁ, instead of יוֹבֹשׁ.

Future apoc. as יוֹבֹשׁ, with Hholem pure and mutable; e. g. יוֹבֹשׁ, *vay-yā-qōm*, יוֹבֹשׁ *tā-shōbh-nā*. It is sometimes written as יוֹבֹשׁ (Vav *fulcrum*); sometimes it appears with *Qibbuts*, as יוֹבֹשׁ. With a Guttural or Resh, the apoc. Fut. usually takes Pattahh; as יוֹבֹשׁ, יוֹבֹשׁ.

(4) *Imperative* also is sometimes *defectively* written, as יוֹבֹשׁ, etc. § 63. *Paragogic* forms; יוֹבֹשׁ, etc. *Imp. apoc.* as יוֹבֹשׁ, like the Fut. with O pure.

(5) *Participle* with O, as יוֹבֹשׁ; with E, as יוֹבֹשׁ, § 202. With א retained, as יוֹבֹשׁ, יוֹבֹשׁ = יוֹבֹשׁ.]

Niphal.

[(b) (1) *Praeter* rarely with Tseri penult, as יוֹבֹשׁ. Out of the 3d pers., Hholem is usually exchanged for Shureq (§ 127. Exc. 1), as being equally homogeneous with the Vav and somewhat shorter, and to be shorter is required because the accent is thrown forward upon the epenth. ו. Hholem rarely remains; as יוֹבֹשׁ.]

(2) *Infinitive const.* rarely with U; as יוֹבֹשׁ. (3) *Participle* also has rarely U; as יוֹבֹשׁ = יוֹבֹשׁ.]

Hiphil.

[(c) (1) *Praeter* written defectively is rare; יוֹבֹשׁ = יוֹבֹשׁ. Sometimes the epenth. ו is omitted; as יוֹבֹשׁ = יוֹבֹשׁ, יוֹבֹשׁ = יוֹבֹשׁ, instead of יוֹבֹשׁ, יוֹבֹשׁ. So also, not unfrequently in the 2d and 1st pers., the forms are contracted; e. g. יוֹבֹשׁ for יוֹבֹשׁ, יוֹבֹשׁ for יוֹבֹשׁ, etc. Sometimes Tseri is used instead of Hhireq; as יוֹבֹשׁ, יוֹבֹשׁ, etc. Hhateph Seghol sometimes stands under the praeform. instead of Hhateph Pattahh; as יוֹבֹשׁ.

Peculiar is הִרְעַע, הִרְרַע, and הִרְפַּר, as if from roots עִרַע; see lexicon. Once הִסְרִית (from סִרִית), like verbs עִרַע in the second form of contraction, § 261. The praeform. הִ (in the derivatives of עִרַר) takes Pattahh instead of a comp. Sheva; e. g. הִשְׁרִידוּהוּ, הִשְׁרִדוּהוּ, הִשְׁרִדוּהוּ.

(2) *Infinitive* fem. once הִשְׁרִפָּה, apoc. form of masc. הִשְׁרִיף. *Infinitive abs.* once הִשְׁרִיף because of the Guttural. (3) *Future* נִשְׁרִיף; comp. forms in § 261, which this imitates. The plural fem. is הִשְׁרִיפֶנָּה (instead of הִשְׁרִיפֶנָּה), because a mixed syllable with Yodh and Hhireq long cannot be penultimate, even if an accent supports it. *Future apoc.* shortens the Tseri whenever it loses the tone; e. g. נִשְׁרִיף, נִשְׁרִיף. With a Guttural or Resh; as נִשְׁרִיף, נִשְׁרִיף.

(4) *Imperative* once with Tseri; as הִשְׁרִיב, 2 K. 8: 6. (5) *Participle* rarely as מְסִיחַ, מְסִיחַ, (for מְסִיחַ), imitating verbs עִרַע; see § 261.]

Other Conjugations.

[(d) HOPHAL is sometimes written with *Qibbuts vicarious*; as יִשְׁמַח, instead of יִשְׁמַח, § 41.

(e) POLEL, POLAL, and HITHPOLEL are declined, in all respects, like Poel etc. in verbs עִרַע, i. e. like Piel, Pual, etc. in regular verbs, as the former stand in the place of the latter. Polal occurs in only four verbs.

(f) HITHPOLEL, like Hithp. in reg. verbs (§ 218), often takes Pattahh in the final syllable; which in pause becomes Qamets, as הִתְבַּלְּלָה. Once the מ of the praeform. is omitted in the Part., as בְּתִקְוִיָּם for בְּתִקְוִיָּם, Ps. 139: 21.

(g) PILPEL etc. are declined like Poel etc. Pilpel is found in only five verbs; Polpal only in בּוּל; and Hithpalpal only in חוּל.]

§ 271. *General remarks on verbs עִרַע.* (a) The great similarity of them to verbs עִרַע is very manifest, from § 268. a. b. c. d; and indeed, from many of the forms produced under § 270, specially under § 270. c. 1. It might indeed be doubted whether more less of these forms, so much like עִרַע, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

[(b) The number of verbs עִרַע is about 141. Of these 13 are לִיָּה, and incapable of contraction, § 268. a. Note; 6 resist contraction, viz. שָׁנַע, שָׁנַע, שָׁנַע, שָׁנַע, שָׁנַע, and שָׁנַע; the rest are contracted. Five only have the conj. Piel.]

VERBS AYIN YODH. PAR. XIV.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

273. Out of Kal, verbs ע"י in all 'respects are like those ע"י.

Notes on the Paradigm.

[§ 274. KAL. (1) *Praeter* has Yodh only in three verbs, viz. בִּין, רִיב, דִּיג; and where this is retained, the epenth. י is inserted before the formative suffixes beginning with a consonant, as the paradigm shews. All the other cases of the *Praeter* conform to that of verbs ע"י.

(2) *The Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. בִּנֶה, נִבְנֶה, יִשֶׁם, נִיֶּשֶׁם. (3) *Participle* in one case is regular, viz. אֹרֵב, from אָרַב.

Note. Very few verbs are exclusively ע"י; most being also ע"י in Kal. The older grammarians and lexicographers admitted no class ע"י, but ranked such forms as בִּינֵה under Hiphil, with an *aphaeresis* of the ה. But as this is without other example, and as the kindred languages exhibit verbs ע"י, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

VERBS LAMEDH ALEPH. PAR. XV.

§ 276. Aleph at the end of words is usually *quiescent*, § 119. b. Throughout verbs ל"א, Aleph is *quiescent* or *otiant* when it ends a word or a syllable.

§ 277. The general laws of quiescence are, (a) In the *Praeter* of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, א quiesces in Tseri. (b) In the Fut. and Imp. of all the conjugations, before formative suffixes beginning with a *consonant*, א quiesces in Seghol. (c) In all other cases, it quiesces (when at

the end of a word or syllable) in the regular vowel ; excepting that whenever it meets with Pattahh, it lengthens it into Qamets.

E. g. מִצָּאנוּ , מִצָּאנוּהוּ , תִּמְצָאנוּהוּ , etc. In Kal the Fut. יִמְצָא with Pattahh becomes יִמְצָאָה , by reason of א quiescent ; in Niph. we have יִמְצָא instead of יִמְצָאָה ; Pual, יִמְצָא instead of יִמְצָאָה , etc.
§ 115.

Note. *But the vowels made long by such quiescence, do not remain immutable.* The laws of declension supersede the laws of quiescence ; and Qamets, etc. (made by quiescence) fall away like any mutable pure vowels ; e. g. מִצָּאָה , fem. מִצָּאָהָ ; Fut. יִמְצָאָה , 2d fem. תִּמְצָאָהָ , etc. See § 127. Exc. 4. So Piel יִמְצָאָה , fem. יִמְצָאָהָ , etc.

Notes on the Paradigm.

[§ 278. (a) KAL. (1) *Praeter of verbs final Tseri* usually retain the Tseri here ; as יָרָאָה , יָרָאָהָ , יָרָאָהָם , etc. The 3d pers. sing. fem. sometimes takes ה (like the Aramaean) ; as קָרָאתָה , Is. 7: 14. Sometimes these verbs are written *defectively* ; as מִצָּאָהָי for מִצָּאָהָיָה , § 63.

(2) *Infinitive fem.* יִרְאָהָ , יִרְאָהָהָ ; also with ה, as $\text{מִלְאָתָה} = \text{מִלְאָתָהָ}$, קָרָאָתָה (with ו fulcrum merely) = קָרָאָתָהָ ; see § 119. c. 3. *Infinitive masc.* sometimes as $\text{יִרְאָהָהָ} = \text{יִרְאָהָהָ}$, § 63.

(3) *Imperative* יִרְאָהָ *yr-rû* = יִרְאָהָ , see § 118. In plur. fem., קָרָאָהָן apoc. for קָרָאָהָהָן ; יִצָּאָהָהָן for יִצָּאָהָהָן (from יִצָּאָהָ) is *sui generis*, Cant. 3: 11 ; comp. § 118. Or is the root יִצָּאָהָ ?

(4) *Participle fem.* מִצָּאָהָ for מִצָּאָהָהָ , יִרְאָהָהָ for יִרְאָהָהָהָ , § 119. c. 3. With suff. בְּרָאָהָ for בְּרָאָהָהָ , § 118.

(b) NIPHAL. (1) *Praeter fem.* נִפְּלָאָהָ ; see under a. 1. above. Forms *defective*, נִפְּלָאָהָהָ for נִפְּלָאָהָהָהָ . (2) *Infinitive abs.* נִפְּלָאָהָ . (3) *Participle* sometimes as נִפְּלָאָהָהָ , seemingly from נִפְּלָאָהָ .

(c) PIEL. Inf. sometimes as מִלְאָהָהָ ; comp. a. 2. above.

(d) HIPHIL. *Praeter defective*, as $\text{יִרְאָהָהָ} = \text{יִרְאָהָהָהָ}$; Inf. also יִרְאָהָהָ , Jer. 32: 35.]

Interchange of forms between verbs לָא and לָהָ.

§ 279. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לָא imitate verbs לָהָ :

(1) As to vowels.			(2) As to consonants.		
[KAL	כָּלֵאתִי for כָּלֵאתִי	KAL. Imp.	רָפָה	for	רָפָה
Part.	מֵצֵא for מֵצֵא		נָסָה	for	נָסָה
PIEL	מָלֵא for מָלֵא	Fut.	תִּרְפֶּה	for	תִּרְפֶּה
	רָפֵאתִי for רָפֵאתִי	NIPH.	נִחָה	for	נִחָה
Fut.	יִגְמֵא for יִגְמֵא		נִבִּיתִי	for	נִבִּיתִי
Inf.	מִלְאֵה for מִלְאֵה	Inf. const.	הִרְפָּה	for	הִרְפָּה
HITH.	הִתְנַבֵּא for הִתְנַבֵּא	PIEL.	יִמְלֵא	for	יִמְלֵא

(3) As to both vowels and consonants. KAL. צָמַח for צָמַח, 1st pers. מְלַח, see § 118. Part. act. יָצָה for יָצָה, § 118. צָבִיחַ for צָבִיחַ, § 118. Pass. נָשַׁי for נָשַׁי, Ps. 32: 1.

NIPH. נִטְמָנוּ for נִטְמָנוּ. NIPH. נִרְפָּה for נִרְפָּה. Fut. יִמְצֵא for יִמְצֵא, § 118.

PIEL. יִרְפָּה for יִרְפָּה, § 118.

HIPH. הִמְצִיחַ for הִמְצִיחַ. Part. מְקַנֵּה for מְקַנֵּה.

HITH. הִתְנַבֵּא for הִתְנַבֵּא. HITH. הִתְנַבֵּא for הִתְנַבֵּא.

Compare with these resemblances to verbs לָה, the similarities of those verbs to לָה, in § 290. See on the general principle of such interchanges, § 122.]

VERBS LAMEDH HE. PAR. XVI.

§ 280. These comprise verbs originally with a final Yodh or a final Vav; both of which coming at the end of a word after a heterogeneous vowel (Pattahh), conform to the vowel, i. e. become ה and quiesce in it, § 117. 2.

Note. Verbs originally לָ are few; e. g. as שָׁלַח for שָׁלַח, 1st pers. Praet. שָׁלַח; most verbs לָ are originally לָ. Only the *derivate* forms develop the original root; e. g. נָקַח from נָקַח = נָקַח; קָצַח from קָצַח = קָצַח. Verbs with ה Mappiq are verbs which originally have a final ה, and belong to the class of ל Gutturals.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are, (1) *Praeter* 3d pers. fem., where the final radical is exchanged for ת; as גָּלְתָהּ, נִגְלְתָהּ, etc. (2) *Participle pass.*; as גָּלְתִּי, *gā-lūy*, where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter* 3d masc. sing. in all the conjugations, requires ה quiescent in Qamets; see paradigm.

(b) The other forms without accession at the end, take הָ throughout; excepting the Imp. 2 masc. sing. which has הַ, and the Inf. abs. which has הִ.

(c) Before sufformatives beginning with a *consonant*,
(1) The *Praeter* of Kal has יָ. (2) The *Praeter* of all the derived conjugations, has יָ. (3) The Fut. and Imp. throughout have יָ; see paradigm.

(d) Before sufformatives beginning with a *vowel*, the Quiescent falls away.

E. g. גָּבַח instead of גָּבַחַי, גָּבַחַי for גָּבַחַי, etc. § 118. But a pause-accent restores the Quiescent and prolongs the original vowel which preceded it; e. g. יָגַבַּח instead of יָגַבַּח or יָגַבַּחַי, § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

Notes on the Paradigm.

[§ 283. (a) KAL. (1) *Praeter* sometimes has the Chaldee form, as עָשָׂה for עָשָׂהָ, comp. § 278. a. 1. With Vav moveable once, שָׁלַחַי, Job. 3: 26. Forms written *defectively* are rather unusual; as פָּגַחַי for פָּגַחַי.

(2) *Infinitive* abs. sometimes drops the ה, and takes the form גָּלַח for גָּלַחַי, etc. Twice it takes ה; as שָׁחוּת, רָאוּת. *Infinitive constr.* (rarely) as קָנוּה, עָשָׂה. Fem. form. רָאוּה (רָאוּה), retaining the Vav, Ezek. 28: 17. Once הָנוּה, in Ezek. 21: 15.

Note. The usual Inf. constr., as גָּלַחַי, is a fem. Segholate form, and is merely a contraction of גָּלַחַי; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future*. (α) תִּהְיֶה, תִּהְיֶה, תִּהְיֶה, (instead of תִּהְיֶה, תִּהְיֶה, תִּהְיֶה), are mere imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root* is sometimes omitted before suffixes, as תִּהְיֶה for תִּהְיֶה; and sometimes it becomes *otiant* by reason of a Dag. euphonic, as תִּהְיֶה; and even falls out here also, as תִּהְיֶה.]

Apocopate Future of Kal.

[(γ) This is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears, (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

(1) Forms with a furtive vowel.				(2) Third pers. without a furt. vowel.			
		full form.	apoc. form.		full form.	apoc. form.	
Sing.	3	יָגִידָהּ (יִשָּׁג)	יָגִידָהּ a	יָגִידָהּ	יָגִידָהּ (תִּגְדֶּה)		i
—	2	יָגִידָהּ	יָגִידָהּ b	יָגִידָהּ	יָגִידָהּ, יָגִידָהּ, יָגִידָהּ (יָגִידָהּ)		j
—	1	יָגִידָהּ	יָגִידָהּ c	יָגִידָהּ	יָגִידָהּ, יָגִידָהּ, יָגִידָהּ (יָגִידָהּ)		k
(Plural)		יָגִידָהּ	יָגִידָהּ d	יָגִידָהּ	יָגִידָהּ		l
gutt.	3	יָגִידָהּ	יָגִידָהּ e	יָגִידָהּ	יָגִידָהּ Job 31: 27.		m
—	2	יָגִידָהּ	יָגִידָהּ f	יָגִידָהּ	יָגִידָהּ, & in otio (§ 57. a)		n
gutt.	3	יָגִידָהּ	יָגִידָהּ g	יָגִידָהּ	יָגִידָהּ, יָגִידָהּ Ps. 72: 8.		o
	3	יָגִידָהּ	יָגִידָהּ h	יָגִידָהּ	יָגִידָהּ		p

Note 1. *The Segholate forms* in verbs differ in one respect from those of nouns, etc.; inasmuch as verbs take short Hhireq for a *penult* vowel; whereas nouns, etc., allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a, e, and h* have short Hhireq for a penult vowel.

Note 2. In the apoc. forms of the 2d and 1st persons sing. and plural, the Hhireq is prolonged into Tseri, so *b, c, d*; not יָגִידָהּ, יָגִידָהּ, etc. On the other hand, the third person very rarely has a Tseri in the penult, like יָגִידָהּ from יָגִידָהּ, under *a*.

Note 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ה and ח may take Hhireq, as in *h*.

Note 4. The nude apoc. forms in No. 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קִשְׁטָה, גִּבְרָה, etc. The learner will observe, that the Hhireq under the praeform. is occasionally prolonged, and so becomes Tseri; e. g. in *i*. In *l*, the Pattahh in יָגִידָהּ (*yî-hhäd?*) is only *furtive*, as the Dagshesh lene in דִּשְׁוֵה shews.

Note 5. In the forms under *j, k*, the *Segholate* shape accommodates itself to the words which have a final Yodh; e. g. יָגִידָהּ instead of יָגִידָהּ or יָגִידָהּ, etc. See the ground of this, in § 120. *b*. So also יָגִידָהּ (written once יָגִידָהּ § 125. *a*), from יָגִידָהּ.

Note 5. All the apoc. forms of the Future more usually have a ו conversive before them; but some occur without it; and ו does *not* always occasion apocope, e. g. יָגִידָהּ 2 K. 1: 10, יָגִידָהּ 2 K. 6: 23.

Remark. The student will observe, that none of the Segholates in Kal have the common form of two Seghols, like יָגִידָהּ. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol wherever the nature of the word permits.

(4) *Imperative.* For the forms יָגִידָהּ, יָגִידָהּ, instead of יָגִידָהּ, יָגִידָהּ, see § 118 with Notes 1. 2. 3.

(5) *The active Part. fem.* is גִּזְּלָהּ (for גִּזְּלָהָ § 118). Sometimes it assumes the form גִּזְּלוּהָ, plur. גִּזְּלוּתָהּ, as if from גִּזְּלִי, of the form גִּזְּלִי, § 212. 6.

(6) *The passive Part.* rarely as עָשׂוּ for עָשׂוּי, צָפּוּ for צָפּוּי. In Kethib, נְטוּוֹת *netû-vôth*, Qeri, נְטוּוֹתָ.]

Restoration of the Yodh Radical.

[§ 284. In the forms where Yodh radical is dropped, it is occasionally restored, either by a pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147 for pause-accent. With *Nun*, נִרְבּוּ, נִרְבּוּיָן and נִרְבּוּיָן. Emphasis נִרְבּוּהָ Ps. 57: 2. Imp. בִּעְיָה, Is. 21: 12. With ה parag. also, Fut. אֶהְיֶה.

Note. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לָהּ have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.]

Niphal.

[§ 285. (1) *Praeter* sometimes with Hhireq before י, as נִקְרָתָ from נִקְרָה. In pause נִקְרָה from נִקְרָה.

(2) *Infinitive abs.* rarely as נִגְלוּתָ. *Infinitive const.* very rarely as נִגְלוּתָ, Judg. 13: 21.

(3) *The Future apoc.* merely drops the final ה with the preceding vowel.]

Piel.

[§ 286. (1) *Praeter* sometimes with Hhireq before י, as נִפְּרָתָ. (2) The apoc. forms in this conj. not only drop their final ה with its vowel, but also the Daghesth forte from the middle radical (see par.), because this letter now becomes a *final* one, § 72. The preceding vowel is sometimes prolonged, as נִפְּרָה = נִפְּרָה.

(3) With Yodh restored; Imp. נִפְּרָה (for נִפְּרָה, § 73. Note 3). Fut. with suff. נִפְּרָהוּ.]

Hiphil.

[§ 287. (1) *Praeter* sometimes with Hhireq; as הוֹרִינִי, הוֹרִינִי. Sing. fem. 3d pers. sometimes as הוֹרִינָה; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as הוֹרִינָה, הוֹרִינָה. Also the Chaldee, הוֹרִינָה for הוֹרִינָה; comp. § 283. 3. a.

(2) *Infinitive abs.* once as הוֹרִינָה. *Infinitive const.* once הוֹרִינָה, Lev. 14: 43. (3) *Future* 3d pers. plur. once הוֹרִינָה *him-siv*, like the Chaldee הוֹרִינָה, etc. Once הוֹרִינָה for הוֹרִינָה, Jer. 18: 23.]

[§ 288. FUTURES APOCOPATE. Like those in Kal, they are divided into two kinds. (1) With a furtive vowel; e. g. הוֹרִינָה, הוֹרִינָה. Here the penult vowel is Seghol, or Pattahh when the first radical is a

Guttural. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 113.

(2) With nude apocope; as *נִפְתָּה*, *נִפְתָּה*; *נִפְתָּה*, *נִפְתָּה*, etc.

Note. The Imper. follows the analogy of No. 1; e. g. with a furtive vowel, always as *הִרְבֵּה*, *הִרְבֵּה*, instead of *הִרְבֵּה*, *הִרְבֵּה*, etc. With a Guttural, as *הִעֲלֵה* for *הִעֲלֵה*, etc.]

[§ 289. PECULIAR ANOMALIES. Such are the endings in (..) in the Infin., and Future; e. g. Inf. Kal, *הִהְיֶה* to be; Piel. *עֲצֹה* *opprimendo*; Hoph. *הִפְתָּה*. In Kal Fut. *הִיְהִי* for *הִיְהִי*; Piel, *הִתְגַּלֶּה*. In Syr. and Chaldee, the Fut. ends in *אֵ* or *י* in these verbs.]

[§ 290. IMITATIONS OF VERBS *לָא*; comp. § 279. (a) *Imitation in respect to consonants*; e. g. *רָצִיתִי* for *רָצִיתִי*; *נָשָׂא* Inf. abs. for *נָשָׂא*, Imp. *הִנָּא*. So *וְשָׂא*, *וְשָׂא*, for *וְשָׂא*, *וְשָׂא*; *שָׂא* for *שָׂא* Piel; *וְשָׂא* for *וְשָׂא*, Ecc. 8: 1. (b) *As to vowels*; e. g. *הִתְגַּלֶּה* for *הִתְגַּלֶּה*, *וְשָׂא* for *וְשָׂא*; Piel Inf. *עֲצֹה* for *עֲצֹה*, Fut. *הִתְגַּלֶּה* for *הִתְגַּלֶּה*; Part. Niph. *נִתְגַּלֶּה* for *נִתְגַּלֶּה*.]

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the lexicographer. If he constitute roots both in *לָא* and in *לָהּ*, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots and thus diminishes the anomalies.

[§ 292. *Pilel* appears only twice, viz. in *נָאָה* (contract. *נָאָה* § 119. c. 1) from *נָאָה*; and in *מִטְּוִי* Part. const. plur., from *טָוָה*, *Pilel* *מִטְּוִי*.

Hithpalel appears only in *שָׁתָה*, Hith. *הִשְׁתַּחֲוֶה*, Fut. apoc. *יִשְׁתַּחֲוֶה* instead of *יִשְׁתַּחֲוֶה*, § 120. b. Inf. with *ה* parag. *הִשְׁתַּחֲוֶה*, 2 K. 5: 18.]

VERBS LAMEDH TAV.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with *ת*, the *ת* final of the root is inserted by a Daghes forte in the suffix letter; e. g. *כָּרַתִּי*, *כָּרַתְתָּ*, *כָּרַתְתָּ*, etc. So also, *בָּרַתִּי* *he died*, *בָּרַתְתָּ*, etc. as in the paradigm.]

VERBS DOUBLY ANOMALOUS.

§ 294. These are such as have two radicals (usually the first and third) which may be dropped, or assimilated, or may become quiescent; as *נָשָׂא*, *יָרָה*, *יָצָא*, *אָתָה*, *נָשָׂא* etc.

Note. Very few cases occur like בוא, where two irregular letters come together. Two cases only occur of verbs irregular ב and ע; e. g. נָדַד, and נָסַס; for which see lexicon. The verbs נָדַד and נָסַס, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular ב; and in regard to the *third* radical all the phases of verbs irregular ע; see Par. XVII—XX.

[§ 296. The following examples and notes on the paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs פֿא and לֵה.

פֿא, Hiph. fut. apoc. וְיִפְּאֹל 1 Sam. 14: 24, for וְיִפְּאֹל.

פֿא, Imp. אֶפֶּה Ex. 16: 23, by Syriasm אֶפְּהִי (119. d. 2); Fut. with suff. וְהִפְּאֵהוּ 1 Sam. 28: 24, for וְהִפְּאֵהוּ.

פֿא, Praet. in pause אֶפְּהִי Jer. 3: 22; Imp. in pause, אֶפְּהִי for אֶפְּהִי (§ 119. d. 2. § 147); Fut. וְהִפְּאֵהוּ Deut. 33: 21, for וְהִפְּאֵהוּ, a change being made in both the final vowel and consonant; § 290. a. b; וְהִפְּאֵהוּ Is. 41: 25, for וְהִפְּאֵהוּ. Hiph. Imp. in pause, אֶפְּהִי for אֶפְּהִי, § 119. c. 1. § 147.

(b) Verbs פֿי and לֵא.

פֿי, Inf. fem. וְיִפְּאֵהוּ for וְיִפְּאֵהוּ, § 119. c. 1. Imp. אֶפְּהִי, § 243. a.

(c) Verbs פֿי and לֵה, Par. XVII.

פֿי, not found in Kal; Piel. Fut. וְיִפְּהִי Lam. 3: 53, for וְיִפְּהִי. Hiph. Fut. with ה retained, וְהִפְּהִי Neh. 11: 17; 1st pers. with suffix אֶפְּהִי Ps. 35: 18, and in pause אֶפְּהִי Ps. 30: 13.

פֿי, Fut. 1st pers. plur. with suff., וְיִפְּהִי, Ps. 74: 8.

פֿי, Fut. apoc. וְיִפְּהִי, Ezek. 31: 7; *Popaal*, וְיִפְּהִי, Ps. 45: 3.

פֿי, Fut. 1st pers. with suff. וְיִפְּהִי, Num. 21: 30. Hiph. Fut. with suff. וְיִפְּהִי, 2 K. 17: 27; וְיִפְּהִי Ps. 45: 8 etc.

(d) Verbs פֿן and לֵא, Par. XVIII.

The paradigm exhibits in Kal and Niphal the forms of וְיִפְּהִי; in Hiphil those of וְיִפְּהִי, because the former does not occur in Hiphil.

Infinitive construct, וְיִפְּהִי for וְיִפְּהִי, § 119. c. 1. Fut. וְיִפְּהִי Ruth 1: 14, without Aleph. Hiph. Fut., וְיִפְּהִי, Ps. 55: 16, Kethib וְיִפְּהִי.

(e) Verbs פֿן and לֵא Par. XIX.

The three verbs וְיִפְּהִי, וְיִפְּהִי, are all of this form. Kal. Fut. apoc. with Vav, וְיִפְּהִי and וְיִפְּהִי 2 K. 9: 33. Niphal of וְיִפְּהִי Praet. 3 pers. plur. in pause, וְיִפְּהִי, Num. 24: 6; Fut. 3 pers., וְיִפְּהִי, Zech. 1: 16; 3 pers. plur. וְיִפְּהִי, Jer. 6: 4. וְיִפְּהִי, Praet. Niphal וְיִפְּהִי 2 Sam. 11: 15; וְיִפְּהִי, Job. 30: 8 (with א for ה § 290), or perhaps the root is וְיִפְּהִי.

Hiph. Fut. with suff. וְיִפְּהִי, 2 Sam. 14: 6; וְיִפְּהִי, Job 36: 18, etc.

[§ 297. The verb ברא has all the common inflections exhibited in paradigm XX. But it has many forms *sui generis* besides these; e. g. with suff. בִּרְאָה, בִּרְאָה; Fut. וְיִבְרֶה for וְיִבְרֹה. Fem. 3d plur. תִּבְרְאֶנָּה, with epenth. יִי. Also תִּבְרְאֶנָּה Deut. 33: 16, for תִּבְרֶה; and תִּבְרְאֶנָּה 1 Sam. 25: 34, for תִּבְרֶה. Hiphil sometimes takes epenth. וּ; as הִבְרִיאֶתִּי, הִבְרִיאֶתִּי, הִבְרִיאֶתִּי. Defectively הִבְרִיאֶתִּי הִבְרִיאֶתִּי.

RELATION OF IRREGULAR VERBS TO EACH OTHER.

§ 299. In consequence of different forms having the same meaning, it happens in many cases that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from יָבִית *yivit*, is derived the Praet. and Part.; while its equivalent יָבִי furnishes the Inf., Fut., and Imp. So תָּקַן , as usual in Kal; but Pual תִּקַּח , and Hith. תִּתְקַח , come from תָּקַח .

PLURILITERAL VERBS.

(1) טָאָט, 1 pers. with suff. טָאָטְאָהֶיךָ, Is. 14: 23. (2) בָּרַבַּל, participle מְבָרְכֵךְ, 1 Chr. 15: 27. (3) בָּרַטְסָם, Fut. with suffix. יִבְרַטְסֶמָּה, Ps. 80: 14. (4) בָּרַעַזְו, Job 26: 9. (5) רָטַעַשׁ, Job 33: 25. (6) תַּחֲרָה, 2 pers. fut. תַּחֲחָרָה, Jer. 12: 5; participle מְתַחֲרָה, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a triliteral root; as Pilel 3 pers. fem. in pause רִעְנָה, Job 15: 32. Cant. 1: 16, from רָעַן.]

PARTICIPLES.

301. Participles are treated as adjectives, i. e. they are declined as nouns; which is common in other languages. Participles in regard to case, tone-syllable, etc., follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* state.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable penult* vowel; e. g. קָמָה, מָסָה, מְקִימָה, etc., are incapable of a Segholate form, because the *penult* vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d.* But in Hiphil the fem. Segholates are derived from an apoc. fem. form, like מְקַמֶּה, which resembles the apoc. Fut. יִקְמֶה.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns following verbs and being governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. קָטַלְתִּי instead of קָטַלְתָּ אֶנִּי, *he killed me*; קָטַלְתָּם instead of קָטַלְתָּ אֹתָם, *thou didst kill them*. Comp. Latin *eccum* for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes, § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix, § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not

from the nature of the case admit of suffixes, as they do not govern words after them ;

Note. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs express the sense which would be thus conveyed.

§ 306. The Inf. mode and participles receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode ; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb ; but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פָּקַדְתִּי, with noun suffix פָּקַדְתִּי *my punishment*, viz. that which I inflict ; with a verbal suffix פָּקַדְתִּי *to punish me*.

§ 307. *Different forms of pronoun suffixes.* Most of the verbal-suffixes or fragments of primitive pronouns have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a *consonant*. In this shape they are appended, through all the tenses and modes, to forms of verbs which end with a *vowel* ; see Note below.

(b) To the simple form of the suffixes, i. e. to suffixes beginning with a consonant, is prefixed a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant*, usually in the *Praeter* only.

(c) To the same forms are prefixed a vowel of the *E* class, viz. Tseri or Seghol. In this shape they are appended to forms of verbs in the Fut. and Imp. which end with a *consonant*.

Note. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, that vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

[§ 309. The following table exhibits the suffixes as appended, (a) To verbs ending with a vowel in all the moods and tenses. (b) To those ending with a consonant in the Praeter. (c) To those ending with a consonant in the Fut. and Imperative. (d) It exhibits also those suffixes which receive an epenthetic Nun.

	(a)	(b)	(c)
Sing. common.		<i>Praeter.</i>	<i>Future etc.</i>
1.	נִי־	נִי in pause נִי־	נִי
2 m.	כָּה־נָּה	ךָ in pause כָּה־נָּה	ךָ &c. כָּה־נָּה
2 f.	כִּי־	כִּי־ כִּי־ כִּי־	כִּי־ כִּי־ כִּי־
3 m.	וֹה־הוּ	וֹה־הוּ	וֹה־הוּ
3 f.	הָ־הִי	הָ־הִי	הָ־הִי
Pl. 1.	נָּה־	נָּה־	נָּה־
2 m.	כָּם־	כָּם־	כָּם־
2 f.	כֶּן־	כֶּן־	כֶּן־
3 m.	ם־ poet. מוֹ־	ם־ם־ poet. מוֹ־	ם־ם־ poet. מוֹ־
3 f.	ן־הִן	ן־הִן	ן־הִן

Future with epenthetic Nun.

Sing. 1.	נִי־נִי for נִי־נִי &c.	Sing. 3m.	נָּה־נָּה for נָּה־נָּה, also נָּה־
- 2 m.	כָּה־כָּה for כָּה־כָּה &c.	- 3 f.	כִּי־כִי for כִּי־כִי
		1st Plur.	נָּה־נָּה for נָּה־נָּה]

Notes on the table of suffixes.

[§ 310. (1) In a very few instances, the Future has the suffixes נִי־ם like the Praeter; and *vice versâ* the Praeter very rarely takes suffixes like the Future, viz. נִי־, and a few times נִי־.

(2) The original *union-vowels* would seem to be Qamets and Tseri; which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in נִי־, which in pause becomes נִי־.

(3) The 2d pers. sing. fem. נִי־ in *b*, occurs but seldom; the more common form in the Praeter is נִי־ (without tone נִי־), as in the Future. The form with paragogic Yodh (נִי־י) occurs often in the later Psalms.

(4) The suffixes כָּם, כֶּן, never take a *union-vowel*; nor does the suffix הָ or בָּ, except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms מוֹמֵן, מוֹמֵן, מוֹמֵן with a parag. וּ, are common in poetry. The form מוֹ is found as a suffix once, Ex. 15: 5; so in Ethiopic. The form מוֹ occurs in Deut. 32: 26.

(6) Instead of the fem. suffix י of the 3d pers. plural, the masc. form ך appears, specially after the sufformatives ו and י; perhaps in order that the fem. suffix may not be confounded with the parag. י; as וְיִגְרְשׁוּם, Ex. 2: 17, for וְיִגְרְשׁוּן; וְיִבְרְשׁוּם, 1 Sam. 6: 10. Gen. 26: 15. Num. 17: 3, 4. Josh. 4: 8. Hos. 2: 14. Prov. 6: 21. But י is used in Jer. 48: 7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp., but rarely in the Praeter; see No 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut., Imp., and Infinitive.

(8) Wherever there is a 'union-vowel', it uniformly takes the tone. The suffixes כָּם and כֶּן always draw down the tone upon themselves, removing it two places if necessary; and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix הָ or בָּ when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ך, ך, from ך, ך, etc. Others would seem to come from forms which are now obsolete in Hebrew; as הָ from ך = ך: *thou*, like ך: *I*; כָּם from ך etc. The form הָ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.]

Note. Verbal-suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nominative case.

§ 311. The changes in the *vowels* of the verb, occasioned by the suffix pronouns, are seen in the paradigm. In the *consonants*, the following changes take place; viz. Praet. 3 fem. הָ becomes הָ (הָ); the fem. הָ (הָ) becomes הָ; 2 plur. masc. הָ becomes הָ; as the paradigm shews. The forms ending with הָ receive ו in its room.

Notes on the Paradigm.

[§ 312. KAL, *Praeter third person masc. singular*. In קָטַלְתָּ, as the tone is moved forward, the first vowel falls away, § 133; the second

vowel of the original word is thrown into a simple syllable, and becomes long, § 130; but where the syllable remains mixed, Pattahh continues, as **בָּרַחְתָּ**. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final Tseri retain it, when a long vowel is required in the last syllable of the verb; as **בָּרַחְתָּ**.

(2) *Praeter 3 fem.* substitutes **ה** for the final **ה**, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suffix begins with a vowel, (which occurs only in **הָ, הַ, הִ,**), that the final **ה** is taken away from this syllable (§ 90. 1), which of course prolongs the Pattahh, § 130. E. g. with suff. **הָ, הַ, הִ,** **בָּרַחְתָּ**, where the Tseri of the suffix is shortened, in consequence of falling into a mixed syllable without the tone, § 129 a. So **הָ, הַ, הִ,** make, by the same rules, **בָּרַחְתָּ, בָּרַחְתָּ, בָּרַחְתָּ**.

Note. The suffix **הָ** and **הַ** sometimes assimilate their **ה** to the final **ה** of the verb; e. g. **בָּרַחְתָּ = בָּרַחְתָּ, 1 Sam. 1: 24; בָּרַחְתָּ = בָּרַחְתָּ, Jer. 49: 24.**

(3) *Praeter 2 fem.* exhibits the form **בָּרַחְתָּ** before a suffix, (as stated in § 311); and in this way it appears in the same manner as the 1st pers. sing. when it takes the suffix of the 3d pers. sing. and plural. The student will remark that here, and in the 2d pers. plural, a union-vowel is provided for the verb by adopting the forms **בָּרַחְתָּ, בָּרַחְתָּ**.

(4) *The Infinitive* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. the final vowel is thrown back upon the first radical and shortened. If the verb be **בָּ** Guttural, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the paradigm. The variety of punctuation with the suffixes **הָ, בָּ, בָּ,** may also be there seen.

The Infinitive of a verb Fut. Pattahh usually takes Hhireq under the first radical before suffixes; as **בָּרַחְתָּ** in the paradigm; but sometimes Pattahh, as **בָּרַחְתָּ, בָּרַחְתָּ**, etc. Verbs Pe Guttural sometimes take a Seghol in the first syllable; as **בָּרַחְתָּ**, Ps. 102: 14.

The Infinitive fem. Segholate takes suffixes like nouns of Dec. XIII. Hhireq is the usual vowel in the first syllable; e. g. **בָּרַחְתָּ, בָּרַחְתָּ**; but sometimes Pattahh, as **בָּרַחְתָּ, בָּרַחְתָּ**.

(5) *Future suffixes* are provided with a union-vowel in most cases, where the verb ends with a consonant; in which cases the final Hholem or Tseri of the verb is dropped. But with suff. **הָ, בָּ, בָּ,** these vowels are retained, and shortened because they lose the tone. On the other hand, verbs Future Pattahh retain this vowel, and prolong it before a union-vowel; as **בָּרַחְתָּ** from **בָּרַחְתָּ**.

(6) *Imperative* follows the analogy of the Future throughout; and this in regard to verbs final Pattahh, as well as others.

(7) *Participles* follow the manner of the nouns to whose declension they belong, in receiving suffixes.

(8) PIEL usually drops its final Tseri before a union-vowel, as in the paradigm; but before ה, כ, ב, it commonly shortens it into Seghol or short Hhireq, as קָנָה, פָּרַשׁ; rarely into Pattahh, as יָבֵרַךְ, Deut. 2: 7. Pattahh final here remains, as יִרְחֶצֶד.

(9) POEL, POLEL, etc., imitate Piel in their suffixes.

(10) HIPHIL appends suffixes to its *full* forms, not to the apococate ones. Very rarely is the final vowel of the verb dropped; as in יִשְׁתַּחֲוֶה instead of יִשְׁתַּחֲוֶה.]

Verbs Lamedh He with suffixes.

[§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

Note 1. *Praeter 3d sing. fem.* rejects the final ה, and then follows the analogy in regular verbs as to the ה before the suffix.

Note 2. Suffixes beginning with a consonant sometimes cause the original Yodh to be restored; as יִשְׁתַּחֲוֶה, יִשְׁתַּחֲוֶה, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns differs much from declension in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*, properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-forms of the noun, and shift the place of its tone, occasion a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of

the latter class are divided into *verbals* or those derived from *verbs*, and *denominatives* or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive* ; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is *primitive* or *derivative* ; and in some cases it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative* ; which are altogether the most numerous class. Very many of them appear to be derived either from participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*) ; the latter denote action or passion, (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing ; the second *abstracts*, denoting simple action or passion. But to this principle there are very many exceptions.

(c) *Nouns denominative* ; which are nouns derived from other nouns, either primitive or verbal. E. g. כַּרֶם *a vine-dresser*, from the primitive בָּרֶם *a vineyard* ; קַדְמוֹן *eastern*, from the verbal קָדַם *the east*. The forms of these resemble those of the other classes.

[Note. *Denominatives* are usually formed, (1) By adding to verbals the masc. termination יָ, or the fem. יָהּ ; e. g. שֵׁשׁ *six*, שֵׁשִׁי *sixth* ; מוֹאָבִי *a Moabite*, from מוֹאָב ; יִשְׂרָאֵלִי *an Israelite*, from יִשְׂרָאֵל, etc. Several adjectives also are formed in this manner ; as נִכְרִי, fem. נִכְרִיָּה *strange*, from נָכַר *a stranger* ; קְדֻמוֹנִי *first*, from קָדַם, etc.

(2) By adding יָהּ, which is usually of the fem. gender. E. g. רֹאשׁ *princeps*, רֹאשִׁיָּה *principium*. Words of this form are sometimes defectively written, as צִיָּצָה for צִיָּצִיָּה, etc.

(3) Rarely by adding the terminations הָ, הַ, וֹ, and וָ. E. g. אַרְיָה *a lion*, from אָרַב ; אֶשָּׁה *fire-offering*, from יָאֵשׁ ; בֹּיֵלִי *a deceiver*, from בָּיַל ; בֵּיתֹהוּ *a treasury*, from בָּנֵהוּ.]

[§ 317. *Nouns composite and proper*. Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle. E. g. צֶלַת מָוֶת = צֶלַת מָוֶת *shade of death* ; בְּלִיָּה *worthless*, from בְּלִי *not* and נִצַּח *profit*.

Note 1. Proper names, in their formation, follow the general analogy of verbals as given in § 316. b. Very many of them are *composite*,

and consist usually of two nouns, or of a noun and a verb. E. g. בֶּנְיָמִין *Benjamin*, or *son of my right hand*; יְהוֹיָכִים *Jehoiakim*, or *Jehovah will exalt*.

Note 2. To the first word in composite proper names a Yodh is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God*, from גַּבְרָא and אֵל; sometimes a Vav, as שְׁמוּאֵל *Samuel* or *name of God*, from שָׁם and אֵל. The name of God (אֱלֹהִים or יְהוָה) forms the beginning or the termination of a great multitude of Hebrew proper names.]

Gender of Nouns.

§ 318. The Hebrew has only two genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either הַ, תַּ, תָּ, or תִּ.

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּא *a sinner*, חַטָּאת *sin*, and עִבְרִי *a Hebrew man*, עִבְרִית *a Hebrew woman*; קַטּוֹר, fem. קַטְרוֹת *incense*; מוֹדֵעַ, fem. מוֹדַעַת *acquaintance*. The fem. תִּ is appropriate to words with Gutturals at the end, § 141.

[Note 1. The following terminations of the feminine actually occur, but they are rare; viz. (1) תִּ; as שֹׁנֵית, for שֹׁנֶת, § 122. 1. (2) תַּ; as זִמְרָת, poetic for זִמְרָה. (3) תָּ with the proper vowel Pattahh, and with the tone on the ultimate; as יִמְרָתָה *emerald*, קַטָּת *pelican* Ps. 102: 6.

Note 2. The endings תִּת and תַּת are also *feminine*. They are contracted forms, for the full fem. תִּית and תַּת, neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, although they have a feminine termination.

(1) Names of men; as יְהוּדָה *Judah*. (2) Offices of men; as מְלִיכָה *a governor*. (3) Nations; as יְהוּדָה the nation of *Judah*. (4) Rivers; as אֲמָנָה *Amama*.

(b) Nouns which designate objects such as the following, are *feminine*, although they have a masc. termination.

(1) Names of women; as רַחֵל *Rachel*. (2) Office or relations of women; as אִמָּה *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns;

as צֹרֶר *Tyre*. (5) Female beasts; as אֶרֶבֶן *a she-ass*. (6) Members of the body by nature double; as אָזְן *the ear*.

Note 1. The same word may be masc. in one meaning, and fem. in another; as יְהוּדָה, *Judah* or *the Jews*, masc.; but יְהוּדָה, *the country of Judea*, fem.

Note 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender either in form or signification; as בְּיָאֵר *a well*; בָּזָל *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

Note 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only from practice. What is of the *neuter* gender in the western languages, is generally designated in Hebrew by the fem.; as בַּת צֹרֶר, *daughter of Tyre*, i. e. city of Tyre.

Note 2. Nouns of the dual number are universally of the common gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious. A considerable number of masc. nouns form their plural as if they were feminine; while many feminine nouns have plurals of the masculine form, § 327. 1.

E. g. masc. אָב *a father*, plur. אֲבוֹת. Fem. חֵטָה *wheat*, plur. חֲטָיִם etc.

Note. The *gender* of the plural, let the *form* be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. *forms* of the plural, but the *gender* of both forms is the same, viz. it is the same as that of the singular.

Formation of fem. nouns from masc. ones.

[§ 323. The addition of fem. terminations (§ 319. *b*) to the masc. forms, usually occasions some change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (*a*) 1. The ending הַ draws down the accent, and consequently causes the *penult* vowel of the masc. form, if mutable, to be dropped; § 133. (2) In nouns, etc., of the form of Dec. VII., the *final* vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dag. forte, or in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. Segho-

lates receiving ה־ fem., assume the suffix-form in order to take it; see par. Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. ה־. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. ה־ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	כֹּסֶם	כֹּסֶמֶת	VI.	בֶּלֶךְ	בִּלְכָה (4)		עֵץ	עֵצָה
	מִתְחַנֵּן	מִתְחַנְּנָה		בֶּבֶע	בִּבְעָה (4)	VIII.	חֵם	חֵמָה (3)
II.	מוֹצֵא	מוֹצֵאָה		אֶמֶר	אֶמְרָה (4)		נֶץ	נֶצָה (3)
III.	גִּדּוּל	גִּדּוּלָה (1)		עֵגֶל	עֵגֶלָה (4)		כֶּן	כֶּנָה (3)
	מִתְחַנֵּן	מִתְחַנְּנָה (1)		אֶכֶל	אֶכֶלָה (4)		חֵק	חֵקָה (3)
	עֲצוּם	עֲצוּמָה (1)		חֶזֶק	חֶזֶקָה (4)		בֶּז	בֶּזָה (3)
	בְּרִיא	בְּרִיאָה (1)		עֶגֶל	עֶגֶלָה (4)		בֶּן	בֶּנָה (3)
	מִקְרִים	מִקְרִימָה (1)		עֵיִד	עֵיִדָה (4)		שֶׁר	שֶׁרָה (3)
IV.	נָקֵם	נָקֵמָה (1)	VII.	אֶרֶב	אֶרְבָה (2)	IX.	נָפֵה	נָפֵהָ (5)
V.	זֶקֶן	זֶקֶנָה (1)		מוֹקֵד	מוֹקְדָה (2)		מִרְאָה	מִרְאָהָ (5)
	רֶגֶן	רֶגֶנָה (irreg.)		יֵד	יֵדָה			

Note. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see par.), so among the *feminines* derived from ground forms belonging here, are some that imitate the fem. of Dec. VI.; e. g. נִרְהֵ fem. נִרְהָה, רֶגֶל fem. רֶגֶלָה. For the form מִתְחַנֵּן, fem. מִתְחַנְּנָה, under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ה makes no change in the original word; e. g. חֲטָא, חֲטָאָה; עֲבָרִי, עֲבָרִיָה, etc.

(c) The Segholate endings, ה־, (1) Affect the *penult* vowel in the like manner with ה־; see above, a. (2) They change the ultimate *mutable* vowel, according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ, אִשָּׁה; שָׁלוֹם, שָׁלוֹמָה; נָהָשׁ, נָהָשָׁה; גִּבְרִי, גִּבְרָתָה, etc.; § 127 Exceptions.

Note. The Fem. Segholate form is usually chosen for the *construct* state; while ה־ is more common in the *absolute* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. and IX. are not susceptible of fem. Segholate endings. Nouns in Dec. VIII. omit the Dagshesh in the double letter, when they assume the Segholate form; e. g. שָׁשָׁה, שָׁשָׁהָ.]

Formation of the Plural.

§ 324. The Hebrew, like the Greek, has three numbers, the *singular*, *dual*, and *plural*. The plurals of masc.

and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually by annexing to the singular, (1) יִם. (2) ם simply, in some words ending in י.

E. g. (1) סוּס, plur. סוּסִים. (2) נָבָרִי, נְבָרִים; also as גִּנִּי, גִּנִּים. But the plural ending, as might be expected, is sometimes written *defectively*; as תַּיִנִּים, also תַּיִנִּם, § 63.

(b) *The unusual forms of the plural*, are (1) יָן; e. g. מְלָכָן, plur. מְלָכֵין, Prov. 31: 3. (2) י; e. g. מְלָכִי, plur. מְלָכֵי, Jer. 22: 14; נָחִי, plur. נָחִי, Nah. 3: 17. (3) Perhaps יָן; e. g. מְלָכִי, plur. מְלָכֵי, Ps. 45: 9. The forms 1 and 2 coincide with the Chald. and Syr. plurals.

§ 326. *Plural feminine.* The plural of fem. nouns is formed, (a) By changing the terminations תָּה, תָּה, תָּה of the fem. sing. into וֹת, and by corresponding vowel changes.

E. g. תוֹרָה, plur. תּוֹרוֹת; אֲגָדָה, plur. אֲגָדוֹת; טַבָּעֶה, plur. טַבָּעוֹת. The ת of the fem. ending sing. is, in a few cases, retained in the plural as if it were a radical; e. g. masc. דָּל, fem. דָּלָה, fem. plur. דָּלָהּ.

(b) By annexing וֹת simply to those feminines, which in the singular have a masc. form; as בָּאֵר, plur. בָּאוֹרוֹת, § 320. Note 2.

(c) By changing יִת into יוֹת, as עֲבָרִית plur. עֲבָרִיּוֹת; and וֹת into יוֹת, as מְלָכִי plur. מְלָכִיּוֹת.

Note. The plurals under *c* appear to be derived from obsolete forms of the sing. in יָה and יָה. Nouns of these classes sometimes also form their plural after the usual manner; as הָיִיתָ, plur. הָיִיתִים and הָיִיתָ, plur. הָיִיתִים. The plural ending of the fem. form, also, is sometimes written *defectively*; as קָלוֹת for קָלוֹת, etc.

HETEROCLITES.

[§ 327. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as have a masc. singular, and yet have a plural of the fem. form and masc. gender, e. g. אֶבֶר, § 322 and the Note; also such as have a fem. singular, and a plur. of the masc. form and fem. gender, e. g. לְבָנָה, plur. לְבָנִים. (2) Such as have two forms of the plural, while the

gender of both follows that of the singular, e. g. שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פָּנִים, *the face*. (4) Some are found only in the singular; e. g. עוֹף *fowl*, בָּנִים *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plural in addition to the first one; e. g. בִּמְדָה *a high place*, plur. בִּמְדוֹת, *pluralis pluralium* בִּמְדוֹתִים.]

Formation, use, etc. of the Dual.

§ 328. The dual is usually formed by adding the termination יִם (יָן) to the forms of the singular; e. g. (a) To masculines without change. (b) To feminines in הַ, after changing the final ה into ת.

E. g. (a) יוֹמִים, *days*. (b) יוֹמֵי, *days*. In nouns of Dec. VI. the dual ending is appended to the suff. form, as רִגְלֵי, *feet*; see paradigm.

Note. The dual endings appear, in some few cases, to suffer contraction; e. g. דְּהֵן for דְּהֵיִן, יוֹמֵי for יוֹמֵיִם. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects as are double either by nature or by custom.

[E. g. יָדַי *the two hands*; נַעֲלָיִם *a pair of shoes*, etc. The names of members of the human body which by nature are double, have also a plural as well as a dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as כַּפַּיִם *hands*, כַּפּוֹת *handles*.

Note 1. In a few instances the dual form stands, instead of the plural, for a greater number than two; e. g. שֵׁשׁ כַּנְּפֵיִם *six wings*; שְׁלֹשׁ שָׁנִים *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases it is difficult to show the reason of the dual form; as מִצְחֵיִם *mid-day*, etc. Perhaps it is intensive.

Note 2. The words שָׁמַיִם *heavens* and מַיִם *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of *common* gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. חוֹמוֹת *walls*, dual חוֹמוֹתַיִם *two walls* etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

Construct state.

§ 332. The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state ; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns in such a relation, are supposed to be uttered nearly as if they were one word ; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

Changes of Consonants in declension of Nouns.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows ; viz.

(a) In all classes of masc. nouns sing. (not having a fem. form, § 320) the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in הֶ־ change this ending into תֶ־ ; as יִרְצָה, const. יִרְצַת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending ים־ and the dual יַם־ become יֵ־ ; as סוֹסִים, const. סוֹסֵי ; יָדַיִם, const. יָדַי.

(d) Plurals in וְת־ suffer no change in their consonants, in the construct state.

Remark. The *vowels* of words are also affected by regimen or construct state ; see § 341 seq.

Suffix state.

§ 334. This is that form of nouns to which are appended or suffixed fragments of pronouns, equivalent in signification to our pronominal adjectives in English.

E. g. סוֹס a horse, with suffix, סוֹסוֹ his horse, etc. So קוֹל voice, קוֹלוֹ vox ejus.

Note. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent in general to nouns in the Gen. case, and as putting the noun to which they are suffixed into a kind of regimen or const. state. Frequently the suff. state requires the same vowel-changes as the const. state, but not always; as may be seen by the paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs, § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs, § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) To this form of suffixes is prefixed a *union-vowel*, in which shape they are appended to nouns singular ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns *plural*. Here all the suffixes take a union-vowel; and all of them, except that of the 1st person sing., insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column (a) containing those which are attached to nouns *singular* ending with a *vowel*; the second (b) those which are attached to nouns *singular* ending with a *consonant*; the third (c) exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

Sing.	(a) Simple form.	(b) With un. vowel, etc.	(c) Suff. to nouns plural.
1. <i>my</i>	יְ	יְ	יְ
2 m. <i>thy</i>	כֶּ, כֶּה	כֶּה	כֶּה (כֶּה)
2 f. <i>thy</i>	כִּי	כִּי	כִּי יְכִי
3 m. <i>his</i>	הוּ	הוּ	הוּ poet. יְהוּ
3 f. <i>her</i>	הָ	הָ	הָ
Pl. 1. <i>our</i>	נִי	נִי	נִי
2 m. <i>your</i>	כֶּם	כֶּם	יְכֶם
2 f. <i>your</i>	כֶּן	כֶּן	יְכֶן
3 m. <i>their</i>	הֶם	הֶם poet. מוֹ	יְהֶם poet. יְמוֹ
3 f. <i>their</i>	הֶן	הֶן	יְהֶן

Notes.

Note 1. *Unusual suffixes to nouns singular.* SING. SUFF. 2 masc. פֶּה Ps. 139: 5, פֶּה Ps. 10: 14.—2 fem. sing. יָהֵז Ezek. 5: 12, יָהֵז Ezek. 23: 28, יָהֵז (for יָהֵז) with יָהֵז parag. Nah. 2: 14, יָהֵז Ps. 103: 3.—3 fem. יָהֵז without Mappiq Num. 15: 28, יָהֵז Ezek. 36: 5 for יָהֵז. PLURAL. 1 pers. יָהֵז Ruth 3: 2. Job 22: 20.—2 fem. יָהֵז Ezek. 23: 48, 49.—3 masc. יָהֵז 2 Sam. 23: 6.—3 fem. יָהֵז 1 K. 7: 37.

Note 2. *Unusual suffixes to nouns plural.* SING. SUFF. 3 masc. יָהֵז Ps. 116: 12, Chaldaic.—3 fem. יָהֵז Ezek. 41: 15, for יָהֵז. PLURAL. 2 fem. יָהֵז Ezek. 13: 20.—3 masc. יָהֵז Ezek. 40: 16.—3 fem. יָהֵז Ezek. 1: 11; all with יָהֵז parag. gic.

Note 3. The suff. יָהֵז joined to a noun ending with י, usually coalesces with it; e. g. גֹּיִם a nation, גֹּיִם my nation; but sometimes as פֶּה my fruit.

Note 4. The sing. forms 3 pers., יָהֵז are appended to nouns of Dec. IX. יָהֵז is parag. for יָהֵז, § 125. c.

Note 5. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as יָהֵז for יָהֵז, יָהֵז for יָהֵז, Gen. 4: 4. יָהֵז, etc. (2) Sometimes a sing. suff. is attached to a plur. noun; יָהֵז for יָהֵז, Ps. 132: 12; יָהֵז for יָהֵז, Deut. 28: 59; יָהֵז for יָהֵז, etc. (3) *Vice versa*, plur. suffixes are sometimes appended to the singular; e. g. יָהֵז for יָהֵז, thy building, for יָהֵז, Inf. noun from יָהֵז, Ezek. 16: 31. Nos. 2 and 3 are doubtless oversights of transcribers.

Remark. The suffixes יָהֵז, יָהֵז, יָהֵז, are called *grave*, because they always bring down the *tone* upon them; while other suffixes are called *light*, because they do not affect the tone uniformly in this manner. With nouns *singular*, they take no union-vowel. With nouns *plural* they have one, *but do not allow it to take the tone*. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. יָהֵז takes the tone when preceded by a consonant; and loses it when preceded by a vowel.]

§ 337. Feminines in יָהֵז, in order to receive suffixes, change the final יָהֵז into יָהֵז.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. יָהֵז, plur. יָהֵז, with suff. יָהֵז, where the ending יָהֵז is dropped, and the suffix יָהֵז taken in its room. So יָהֵז, dual יָהֵז, with suff. יָהֵז, dropping יָהֵז and taking יָהֵז.

Notes on nouns with suffixes, Par. XXIV.

[§ 340. This paradigm shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes, in connection with a masc. noun ending with a consonant. A fem. noun terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אָב in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has a Yodh, as if from a form אָבִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אָב is אָבוֹת; which takes suffixes like the plural of הוֹרֶה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in תָּ- and ת־ with suffixes, see § 390 and Dec. XIII. in the paradigm of nouns.]

Changes of vowels in the declension of Nouns.

§ 341. As regimen and the suffix state usually either change the tone of words, or occasion contraction in the method of uttering them, it follows of course that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the consonants, see § 333.

§ 342. VOWEL CHANGES. (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away; in nouns, etc. of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. עָדָר, plur. דְּבָרִים; with suff. דְּבָרִי, דְּבָרֶיךָ; and so with all the suffixes which are either monosyllabic, or being dissyllabic have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אוֹרֵב, אוֹרְבִי, אוֹרְבֶיךָ, etc. See paradigm of nouns, Dec. VII.

Note 1. Nouns of Dec. VI. i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form in order to receive suffixes, or to make the dual; e. g. abs. מִלְכָּה, with suff. מִלְכִּי, dual מִלְכֹּת.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the

word is in the const. state, the penult vowel is dropped, and the ultimate one usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דְּבָרָם, דְּבָרָם. (2) In the const. state ; as דְּבַר אֱלֹהִים, *the word of God*. But in Dec. VI. the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII., words in the const. state for the most part (but not always) remain unchanged ; see par. of Dec. VII.

Note 2. The suff. ה allows of two different forms in the noun to which it is appended ; e. g. (1) It shortens the ultimate vowel ; as שֵׁם *name*, שְׁמִי *thy name*. (2) It places it in a simple syllable, by combining the final letter of the root in a syllable with itself, and of course it then requires the previous vowel to be long ; as דְּבַרְהֵךְ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes ; as דְּבָרֵיהֶם. (2) By const. state ; as דְּבַרֵּי הָעָם *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel (as in masc. nouns), feminines in ה־, (1) Before a suffix beginning with a *vowel*, merely change ה־ into ת־. (2) Before a suff. beginning with a consonant they not only change the ה־ into ת־, but also shorten the vowel immediately preceding the ת־.

E. g. (1) שְׁנֵה, with suff. שְׁנֵיהֶן. (2) שְׁנֵהָם. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

General rule respecting plural suffixes.

§ 344. (1) In masc. nouns plural, *light* suffixes are attached to the absolute state abridged ; *grave* suffixes (§ 336. Remark) to the construct state. (2) In fem. nouns plural, all the suffixes are attached to the construct state.

DECLENSION OF NOUNS MASCULINE.

First Declension.

§ 345. This comprehends all nouns, whether monosyllabic or polysyllabic, *whose vowels are all immutable.*

E. g. עֵיר, קָם, גֵּר, פֶּתַח, אֲבִיז, מַלְכוּת, etc. The single circumstance that the vowels are *immutable*, marks this declension ; not the *kind* of vowels, nor the number of syllables. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in קוֹל, לְבוֹשׁ, etc., the vowels are obviously immutable ; but the vowels in פֶּתַח, פֶּרֶשׁ, etc., can be known to be immutable only from a lexicon, or from a knowledge of etymology.

[346. *Notes on the paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II. ; e. g. חֶרֶשׁ, const. חֶרֶשׁ, Dec. II. ; but plur. const. חֶרְשֵׁי, Dec. I. The lexicons note such. (3) Some few nouns, having ו in the abs. state, exchange it for ם in some of the derived forms ; see Par. Dec. I. c. also § 127. Except. 1. § 270. b. 1. In the Par., *d* presents the manner in which nouns with a final Guttural and Pattahh furtive are declined.]

Second declension.

§ 347. This includes nouns *with final Qamets or Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state *singular*, before the grave suffixes, and sometimes before ה, final Qamets goes into Pattahh, § 342. b. In the *plural*, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c.

Remarks. (a) The penult vowel in nouns of this Dec. being *immutable*, of course it is not affected by either regimen or suffixes. (b) Final Qamets is also immutable in many words, although it cannot be distinguished by the mere appearance ; e. g. מוֹרֶשׁ, plur. const. מוֹרְשֵׁי, etc., of Dec. I. Etymology and the lexicons determine such cases. (c) Some nouns with final Qamets mutable belong to Dec. VIII. ; e. g. גֵּם, plur. גִּמִּים, etc. The mode of declension, or of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

[§ 349. *Notes on the paradigm.* (1) Under a, דְּמָכָם (for דְּמָכָם) is *sui generis*. So from יָד *hand*, we have both יָדָם and יָדָם. (2) Ca-

ses like *c* and *d* (with final Pattahh) are rare. Only the forms of the *plural* determine the declension to which they belong. (3) Some participles in Niphal from verbs גָּלַל, seem at first view to belong here; but they drop their Qamets in the plural, e. g. גָּלְמָאִים, instead of גָּלְמָאִים; and such forms of participles as גָּלְמָאִים probably have a ground-form like גָּלְמָא.

Third declension.

§ 350. This comprises all nouns which have an *immutable vowel in the final syllable, and Qamets or Tseri pure and mutable in the penult.*

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

Remarks. (a) Polysyllabic nouns, like פְּזִיזִין, etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיָּהּ = בְּרִיָּהּ, Dec. I. The lexicons, etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in גְּלוּת, הִזְוִית, etc., with Qamets impure.

[§ 352. *Notes on the paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghes forte in the const. state, etc. as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol under ה in const. הִזְוִינָה, is occasioned by the Guttural; so הִזְוִינָה, etc. But ו also takes Hhireq short, as const. הִזְוִינָה. (3) As to exchanging Hholem for Shureq in *f*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under א in the sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d.* 2; the plur. is regular. The word, however, can scarcely be considered as really belonging to Dec. III. (5) In *h*, the short form in the const. state (גְּדָלָהּ *gedhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases as מְדִינָה plur. מְדִינָה, it is probable that the ground-form of the plural is מְדִינָה; only the singular properly belongs to Dec. III. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. פְּרִיָּהּ, const. פְּרִיָּהּ, as of Dec. III.; but plur. פְּרִיָּהּ, as of Dec. I.]

Fourth declension.

§ 353. This includes *all dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

§ 354. *Changes.* (a) Out of the ground-form the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ה, the *final*

Qamets shortens into Pattah, § 342. *b.* (*c*) In the plur. const. and before the plur. grave suffixes, both the vowels of the ground-form fall away (§ 342. *c*), and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

[§ 355. *Notes on the paradigm.* (1) The vowels here as in other cases often present an ambiguous appearance. The lexicons will determine their nature. (2) The examples *c*, *d*, *e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in the first vowel; as the Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of חֲזַק in *f*, with a Pattahh for the first vowel. (4) Nouns of the form *g*, derivatives of חָזַק, belong in general to Dec. III., having the final חֲזַק immutable. But in some few cases, like חֲזַקִּים, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.]

Fifth declension.

§ 356. This comprehends dissyllabic nouns, *with Tseri pure in the ultimate and Qamets pure in the penult.*

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., even in the const. and suffix forms.

[§ 358. *Notes on the paradigm.* (1) This declension might have been ranked with Dec. IV.; but it conforms to the present usage. (2) The Segholate forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension, and can be accounted for only by the near relation of the vowels Pattahh and Seghol. (4) Derivates of חָזַק (like חֲזַקִּים) which apparently belong here, have a Tseri immutable and belong to Dec. III. The same is the case with a considerable number of other nouns and participials; e. g. חֲזַק, חֲזַקָּה, חֲזַקִּים, חֲזַקָּה, חֲזַקָּה, חֲזַקָּה, etc., all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. חֲזַק, const. חֲזַקִּים, Dec. III.; but. plur. const. חֲזַקִּים, Dec. V.]

Sixth declension.

§ 359. This comprises dissyllabic nouns, *which have the tone on the penult and a furtive vowel in the final syllable.*

In other words, this declension includes all Segholate nouns of two syllables ; excepting a few nouns and Infinitives with the fem. Segholate endings ה־ ה־ , which belong to Dec. XII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

Note. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular ; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants ; as מִלְכָּךְ , original form מִלְכִּי , with suff. וִי , etc.

§ 360. *Changes.* (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the *original* form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the *original* vowel of the ground-form in the first syllable is restored.

Note. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-forms is *pure in all cases*, and mostly short. It is either of the *A*, *E*, or *O* class ; as (1) מִלְכָּךְ . (2) סִפְּרִי , סִפְּרִי , סִפְּרִי . (3) קִדְּשִׁי , קִדְּשִׁי , קִדְּשִׁי . In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed into Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original vowels of their ground-forms ; and may be called Segholates of the *A*, *E*, or *O* class.

[§ 363. *Notes on the paradigm of the A class.* (1) All these having Pattahh under their first radical for their original vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, shew the manner in which the Gutturals influence the form of these Segholates, § 141. (3) The const. form in *c*, viz. זִרְע (like that of Dec. V.), is not usual.

(4) A few words belonging here, retain the *original* ground-form ; e. g. גִּיּוֹר , שִׁוּא , זֶרֶךְ (not זֶרֶךְ), etc.]

[§ 364. *Notes on the E class.* (1) In such cases as *d, f, h*, we might naturally expect that the Tseri would be changed into Seghol, § 142. *d*; but Tseri often appears in the first syllable. (2) The examples *f, g*, exhibit the influence of ג Guttural; the example *h*, that of the final Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like הָקָר from הִקָּר. (3) The student must not fail to note, that although such nouns as קָבֵר, הָקָר, etc., exhibit in the abs. state the same appearance as those of the A class, viz. מְקָר; yet in the suff. state the difference in the *original* vowels is at once discerned; e. g. קָבֵר, הָקָר, but מְקָר, מְקָר, etc.

(4) *Original* forms are sometimes found here; as אֶחָד, גֶּרֶד, etc.

Remark. Some nouns, by usage, are treated as belonging both to the A and E classes; e. g. הָדָר, הָדָר, etc. see Lex.]

[§ 365. *Notes on the O class.* (1) The examples *i, j*, exhibit Qamets Hhateph (in the suff. state), which corresponds to the Hholem of the abs. state, and from which this Hholem is derived. (2) In *k*, the influence of כ Guttural is seen. For the form of the suff. state פֶּחֶם *pö-öl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קָטָב, from קָטָב, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. abs. and plur. light suff. state; an occurrence very rare among nouns of this class.

ANOMALIES. The nouns שֶׁשׁ, קָדָשׁ, אֶחָד, exhibit some anomalies in regard to their vowels; plur. שֶׁשִּׁים *shö-rā-shim*, קָדָשִׁים *qö-dā-shim*, אֶחָדִים, etc. Also בָּנִים, בָּנוֹת, have anomalous plurals; see the Lex. on these words.

An *original* form here is קָשָׁט.]

[§ 366. *Segholates of verbs עו and עי.* (a) Those of the A class have two forms, viz. with middle ו (as in *m, n*), which out of the abs. state quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o, p*), which out of the abs. state quiesces in Tseri or Hhireq. The forms like מְנִיר, מְנִירָה, with Qamets for a penult vowel without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ו in proper Hebrew nouns. Some of the forms, like עֵינִי, have a regular plural.

(b) Those of the E class all belong to Dec. I., and quiesce in Tseri or Hhireq; as דֵּינִי, דֵּינָה, etc., the Segholate form not being admissible here.

(c) Those of the O class all quiesce in Hholem or Shureq in the *singular*, which belongs to Dec. I.; as *q, r*. But the plur. is occasionally regular; as in these examples. The form דוּר is equivalent to דִּוּר, and שוּר = שָׁר.]

[§ 367. *Segholates derived from verbs* לָהֵא, imitate the Inf. Segholates. The root of verbs לָהֵא is properly לָהֵא or לָהֵא, § 280. Hence, as neither י nor ו at the end of a word will bear a furtive vowel before them (§ 120. b), so that we cannot write לָהֵאִי, לָהֵאוֹ, the form of the word is changed so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The paradigm exhibits the change which a pause-accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

Note. The final quiescent י and ו here, do *not* make their vowel *immutable*. The general law of the vowel yields here to the law which respects the form of the noun in the suff. and plur. state. Forms like לָהֵאוֹ = לָהֵאוֹ, are not found in the suff. or plur. state, in our present Hebrew.]

[§ 368. *Infinitive Segholates*. So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often employed as a mere noun. The class of simple nouns with such forms as דָּבַשׁ, שָׁכַם, בָּצָר, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as קָטַל. The examples *x, y, z*, exhibit the modes of declining *nouns* of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

Note. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc., they conform altogether to the model of Segholates.]

[§ 369. *Anomalous plurals of Segholates*. Of these there are a number, which in the plur. absolute take in the first syllable the vowel appropriate to the plur. construct; e. g. עֲשָׂרִים, עֲשָׂרִים instead of עֲשָׂרִים; so שָׁבָעִים, שָׁבָעִים; שָׁלֹשִׁים, שָׁלֹשִׁים; דָּגָלִים, דָּגָלִים. Forms like שָׁקָמִים for שָׁקָמִים; חֲבָנִים for חֲבָנִים, etc., sometimes occur.

Note. In the plur. construct, Daghest forte *euphonic* is not unfrequent; as חֲבָנִים for חֲבָנִים, עֲשָׂרִים for עֲשָׂרִים, § 77. Some other singularities of particular words are noticed in the lexicons.]

[§ 370. *Segholates with a paragogic* הָ. This is appended, like the light suffixes, to the original form of the word; e. g. אֲרָצָה, אֲרָצָה; אֲרָצָה, אֲרָצָה; אֲרָצָה, אֲרָצָה, etc., the tone uniformly remaining on the penult.]

Seventh declension.

§ 371. This comprises *nouns with Tseri pure* (in a few cases with Hholem pure), *which are either monosyllabic, or have the preceding vowels immutable.*

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* (and the Hholem also) *generally* falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

[§ 373. *Notes on the paradigm.* (1) This declension includes most of the *active* participles in their masc. forms, which are declined like *b, c*. The Part. of verbs ל Gutt., are declined like *d*. (2) The forms like *d, e*, with *Pattahh* final (instead of *Tseri*) in the const. state, are not confined to nouns ל Guttural, but appear in several other nouns; e. g. מְדַבֵּר, const. מְדַבֵּר. It is peculiar here, that a number of nouns which take a final *Pattahh* in regimen, throw away the preceding *Pattahh* in such a case, and take a *Hhireq*; e. g. מְדַבֵּר, מְדַבֵּר; מְדַבֵּר, מְדַבֵּר; etc. Probably this is in order to avoid two *Pattahhs* in mixed syllables, in immediate succession. (4) The case *e* presents *Seghol* before the consonant-suffix בָּם. etc.; as in some few cases is the usage. (5) The final *Tseri* in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained in monosyllabic words, as in the example *g*. Comp. § 358. 4.

(6) Some nouns, as בֵּר, זֶן, מֵה (obs. root), lose their vowel in the suff. state and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי, זָנִים, מְהִים.

(7) But few nouns which have final Hholem pure, are inflected in the manner of this declension; e. g. אֶשְׁכֵּל, plur. אֶשְׁכֵּלִים; קֶדְקֵד, suff. קֶדְקֵדִי. Peculiar is plur. אֶמְרוֹת, plur. pluralium אֶמְרוֹתִים.]

Eighth declension.

§ 374. This includes all nouns *which insert Dagghesh forte in the final letter of the ground-forms when they receive an accession.*

§ 375. *Changes.* (a) The construct state is generally

the same as the absolute ; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the Dagghesh forte of the final letter to appear ; and if such accession takes the accent, the final long vowel (when pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 242 seq.

The following classes of words fall under this declension.

(a) Nouns derived from verbs עָע as חֶקֶךְ, עוֹ, דָּל, יָדָךְ, etc. ; and also the participles of these verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped, or assimilated to the final one ; as לֵב for לִבָּב ; Inf. הָנִחַת for הִנִּיחַת, etc. (c) Some words which are primitive or are derived from a Pilel form of verbs ; as גִּמְלָה, מִגְן, etc.

[§ 376. *Notes on the paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as רִם, Qamets is retained. (2) In *c* the exchange of Pattahh for Hhireq in the suff. state, e. g. מִדִּי, מִדִּי, is peculiar, and is found in but few cases. (3) In *d* the Tseri sometimes goes into Pattahh ; כָּן, כָּנִי ; עָתָה, עָתָה, but with הָהוּהוּ parag. עָתָה. In like manner Seghol goes into Hhireq short ; as כָּרְמִל, כָּרְמִל. (4) In *e, f*, the short vowels may be either short *u* or *o*, § 128. *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions ; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the forms in *i*, make the const. in יִ, except in the phrase הִי יְהוָה. Nouns in יִ double the Yodh ; as לְיָיִם, לְיָיִם.

Note 1. When the final letter is a Resh or a Guttural and cannot be doubled, the compensation for Dagghesh excluded is as usual ; see § 112. This brings the words in question within other declensions ; e. g. שֶׁר, const. שֶׁר, with light suff. שֶׁרִי (for שֶׁרִי § 112), plur. שֶׁרִים, const. שֶׁרִי etc. with Qamets immutable, i. e. the sing. belongs to Dec. II. *c, d*, and the plur. to Dec. I. So גֶּחַל, const. גֶּחַל, with suff. גֶּחָלִי, plur. גֶּחָלִים (for גֶּחָלִים § 112), belongs to Dec. I., the vowel throughout being immutable.

Note. 2. A few nouns belong to this declension in some of their forms, and to other declensions in others ; e. g. אֶתֶר, אֶתֶרִים, etc. ; for which, see the lexicons.]

General Remark. Nouns of various declensions as to their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws, belonging to the general principles adopted respectively in other declensions.

Ninth declension.

§ 377. This comprises *all those words ending in* נָּ *which are derived from verbs* נָּ .

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc., the ending נָּ is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

[§ 379. *Notes on the paradigm.* (1) It is only the final ending נָּ which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a, b*. (3) The const. vowel Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

Tenth declension.

§ 380. This includes *all nouns with the feminine ending* נָּ *and the preceding vowels immutable.*

§ 381. *Changes.* In the const. state נָּ becomes נָּ ; before suffixes it becomes נָּ or נָּ . The plural is usually נָּ .

[§ 382. *Notes on the paradigm.* (1) In regard to the fem. ending נָּ in the abs. state; although its vowel coalesces with a Quiescent, and on general grounds would be immutable, yet in this case the law of the vowels yields to the demands of case or relation, i. e. a change of the vowel is effected by a more imperious law, which requires a change in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The reader will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

Eleventh declension.

§ 383. This comprehends *all nouns with the fem. ending* נָּ *and a mutable Qamets or Tseri in the penult syllable.*

§ 384. *Changes.* These are the same as in Dec. X; except that here, the vowel of the penult being mutable, it falls away in the const. state and before suffixes.

[§ 385. *Notes on the paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X., with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c*, *d*, *e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a new vowel arises, agreeably to §§ 137, 138. (3) Many nouns of Dec. XI. as to the *absolute* state, conform out of this altogether to Dec. XIII; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are *f*, *g*; and such are many which are noted in the lexicons.]

[§ 386. *Remarks.* (1) Many fem. nouns apparently belong here, but in reality to Dec. I., because the *penult* vowel is immutable; e. g. אֲזָהָה, אֲזָזָה, אֲזָזָה, אֲזָזָה, etc.; all such a good lexicon notes.

(2) A few nouns (by usage) are employed as belonging both to Dec. X. and XI.; e. g. רִפְּהָה, const. רִפְּהָה, with suff. רִפְּהָהִי, Dec. X.; so נִבְּזָה, with suff. נִבְּזָהִי, Dec. X., but commonly the const. is as נִבְּזָהִי, with suff. נִבְּזָהִי, etc. The lexicon should designate such.]

Twelfth declension.

§ 387. This includes *all those fem. nouns in הָ- which are derived from Segholates of Dec. VI.*

The feminine ending is attached to the original masc. form of the Segholate, as מְצָהָה, original form מְצָהָה, fem. מְצָהָה; so that these nouns have the appearance of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

[389. *Notes on the paradigm.* (1) The example *a* is a derivate of the *A* class of Segholates; *b*, *c*, of the *E* class; *d*, of the *O* class. (2) The form in *e* exhibits the effects of Ayin Guttural upon the vowel-points of a word.

Remark. There is a number of nouns which in appearance belong to this declension, e. g. מְצָהָה, מְצָהָה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. מְצָהוֹת, not מְצָהוֹת, etc. as it would be in Dec. XII.]

NUMBERS.

[§ 395. *Cardinal numbers.* (a) From 1 to 10 the forms of cardinal numbers have the distinction of gender, and generally also that of the abs. and const. states. From 3 to 10 however, the primitive forms are of the *fem.* gender; while the derivative forms (in הַ- and תַּ-) are of the *masc.* gender.

(b) From 11 to 19, the cardinal numbers are of a *compound* form, i. e. they are made up by joining the word עָשָׂר in the *masc.*, and $\text{עָשְׂרִיהַ$ in the *fem.*, to the units. These numerals thus formed have no const. state, but are put in apposition with other nouns, or are used adverbially.

Note. The words עָשָׂר and $\text{עָשְׂרִיהַ$ are found only in the above connections, and are evidently derived from עָשָׂר *ten*; somewhat like the termination *-teen* for *ten*, in the English *thirteen*, *fourteen*, etc.

(c) From 20 to 90, the cardinal numbers are the *plural* forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no const. state.

Note. When intermediate units are to be expressed, they may either precede or follow the tens; as $\text{שְׁבַע וְשִׁבְעִים}$ = $\text{שִׁבְעִים וְשִׁבַּע}$ = 77.

(d) *Hundreds* are expressed by the plural of the word מֵאָה preceded by the nine units; *thousands*, by the plural of אֶלֶף with the same units; *ten thousands* in a similar manner by the forms of רֶבֶב , רַבְּבָה , רַבּוּ or רַבּוּא ; see in the Par. under D. E.

Note. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as $\text{שְׁתַּיִם וְשָׁנָה וְיָמָאָה שָׁנָה}$ = 162 *years*, Gen. 5: 18; or $\text{שָׁנָה וְשְׁבַע וְשָׁנָה}$ = 372, Ezra 2: 4. The latter mode prevails in the later Hebrew.

In expressing *thousands* with intervening smaller numbers, the former are placed first; as $\text{שְׁמֹנֶת אֲלָפִים וְחִמֵּשׁ מֵאוֹת וּשְׁמֹנִים}$ = 8580. Num. 4: 48.]

[§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as *ordinals*.

The ordinals are derived from the cardinals by annexing to them the termination -י . Most of them likewise insert -י before the final letter of the ground-form.

Note. The ordinals sometimes have a *fem.* form in -ית , and sometimes in -יה . In this shape, they are commonly employed to denote *part*; as עֲשִׂירִית , *the tenth part*.]

[§ 397. *Notes on the paradigm.* (1) The class *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. אֶחָדָה is for אֶחָדָה. The form שְׁנַיִם is dual, as if from שֵׁן; the fem. שְׁנַיִם (for שְׁנַיִם) is also dual, as from an obsolete root שָׁן. The Daghesh in שְׁנַיִם is regarded as Daghesh lene, or rather as a Daghesh compensative for the נ which is dropped. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָהּ *sevenfold*, Gen. 4: 15, 24, etc. אַרְבָּעָהּ *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אַחָדִים, Gen. 27: 44; עֶשְׂרִים *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנַיִם, *both of us*; שְׁלֹשָׁה, *ye three*, quasi *trias vestrum*.

(5) The class *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and שְׁנַיִם and שְׁתַּיִם coincide with the Aramaean dual. The form שְׁמֹנֶה עָשָׂר, *eighteen*, occurs once, Judg. 20: 25.]

[§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denoted *units*, the second *tens*, the third *hundreds*. After 400 the *final* letters were sometimes employed, as in the paradigm. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresch* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as תכט=429; דףצח=4898; אףלז=1831.

Note. *Fifteen* is denoted by טו=9+6=15; never by יה, because this last is the contraction for the word יהיה.]

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

Note. Comparison in adjectives is formed by *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as ישרי־לב, *the upright of heart*, Ps. 6: 11.

PARTICLES.

§ 400. Under the general appellation of *particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivative*. Of the derivatives some have an ending appropriated solely to the form of particles, as אֱמֶנֶם, *truly* from אֱמֶן *truth*; while most retain the form of verbs, nouns, or pronouns.

Note 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc. which consist of only one letter, being doubtless apocopated words; as לְ for אֶל, מִן for מֵן, etc.

Note 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured by the changes which the particles have undergone.

ADVERBS.

[§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In כֵּן; as אֱמֶנֶם *truly*, from אֱמֶן *truth*. (b) In מֵלֵךְ; as פְּתָאֵם *suddenly*, from פָּתַע *the wink of an eye*. (c) In שֵׁנִית; as שֵׁנִית *a second time*. (d) In אָז; as אָז *then*.]

[§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as בְּפָנֶיךָ *before*, מֵעַל *upwards*, etc. (b) Of nouns in the Accusative, either sing. or plural; as sing. בְּטָח *securely*, plur. מִישָׁרִים *uprightly*. Some of these forms are no longer used as nouns; as אֵין *not*. (c) Of adjectives; as masc. טוֹב *well*, fem. מְהֵרָה *quickly*, plur. נוֹרָאוֹת *fearfully*, in the const. state רַבָּה *much*. These are used in a neuter sense, like *multum*, πῶλλα, etc. (d) Of the Inf. absolute, especially in Hiphil; as עוֹד *again* literally *redeundo*, הִרְבָּה *much* lit. *multiplicando*, הַשְׁכֵּם *early*. Sometimes with a preposition; as בְּרֹב *abundantly*. (e) Of pronouns; as זֶה *here*, כֵּן *how*, etc.]

[§ 404. Some adverbs are compounded of other words. (a) Of pre-

positions and adverbs; as *על-כן* *wherefore*, *עד-אנה* *how long?* (b) Of two adverbs; as *איפה* *where*, from *אי* and *פה*, etc.]

[§ 405. Several adverbs receive after them *verbal* suffixes; in which connection the suffixes are generally in the Nom. case; and e. g. *עודני* *I* [am] *yet*, *עודנו* *he* [is] *yet*; *איןני* *he* [is] *not*; *אין* *where* [is] *he?* Gen. 3: 9, *אנה* (for *אנה*) *where* [art] *thou?* The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.]

PREPOSITIONS.

[§ 406. Four prepositions, *ב*, *כ*, *ל*, *מ*, (*מן*), consisting of only one letter, are united with the words which they govern. Probably they are all derivates of roots which were of a more complete form. This is certain as to *מ* (which comes from *מן*), and probable as to the others; see the articles in the lexicon. For the various vowel pointing of these prepositions, see § 152. b.

[§ 407. Derivative prepositions making words by themselves, (and most of them are of this kind), have the forms of other parts of speech; viz. (a) Of nouns sing. in the Acc. case, or const. state; as *לעני* *causá*, *on account of*, *לפני* *before*, *תחת* *under*, etc. (b) Of nouns plural in the const. or suff. state; as *אל* *to, for*, *אלי* poetic; *מן*, *מני*, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as *תחת*, *תחתיו*, but also with sing. suff. *תחתיו*; so *אלי* *to him*, etc. In like manner *על* *upon*, plur. const. *עלי* poetic, with suff. *עליך*, *עליכם*. (c) Of nouns in the const. state with prefix-prepositions; as *ב* *by*, *לפני* *before*, etc. (d) Of adverbs with prefix-prepositions; as *באין*, *לפני* *without*, *מאז* *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as *ל* *סביב* *around*, *ל* *מעל* *above*, *מן* *הוצץ* *without*, etc. (f) Of a double preposition; as *מעם* *from with*, *מבין* *between*, *אל תחת* *under*; like the French *d'apres*, *de chez*. (g) Of a paragogic letter or suffix, viz. *ה* *towards, to*; as *מה* *towards Sodom*, *אל ארצה* *to the ground*, etc. So also *ה* and *ה*, in a few cases; as *ל* *ה* *to Syene*, Ezek. 29: 10; *ל* *ה* *to Nob*, 1 Sam. 21: 2.

Note. Prepositions take *noun-suffixes*, in the manner of both sing. and plur. nouns; very seldom are *verbal-suffixes* appended to them, like *תחתיו*, *תחתיה*, *בפניו*, etc.]

[§ 408. Several prepositions and particles are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

בְּ	לְ	בְּ (בְּמוֹ)	מִן
בִּי	לִי	בְּמוֹנִי	מִמֶּנִּי } מִמֵּנִי
בְּךָ (בְּךָ)	לְךָ (לְךָ)	בְּמוֹךָ	מִמֶּךָ (מִמֶּךָ)
בְּךָ	לְךָ	....	מִמֶּךָ
בוֹ	לוֹ	בְּמוֹהוּ	מִמֶּהוּ } מִמֵּהוּ
בָּהּ	לָהּ	בְּמוֹהָ	מִמֶּהָ
בָּנוּ	לָנוּ	בְּמוֹנוּ	מִמֶּנוּ
בָּכֶם	לָכֶם	בָּכֶם (בְּמוֹכֶם)	מִכֶּם
בָּכֶן	לָכֶן	....	מִכֶּן
בָּם	לָהֶם, לָמוֹ	בְּמוֹהֶם בָּהֶם	מִהֶם (מִמֶּהֶם)
בָּהֶן (בָּהֶן)	לָהֶן	....	מִהֶן

אַחַח of the Acc.	אַחַח with.
אֹתִי, אֹתִי	אֹתִי
אֹתְךָ (אֹתְךָ)	אֹתְךָ
אֹתָם	....
אֹתוֹ	אֹתוֹ
אֹתָהּ	....

Notes on the paradigm. (1) The suff. הֶ sometimes takes the parag. הֶ-; e. g. בָּכֶה = בְּךָ, לָכֶה = לְךָ, etc. (2) Before suffixes, בְּ requires the parag. מוֹ as a union-syllable; as in the table. (3) מִן becomes מִמֶּן (= מִמֶּנִּי i. e. מִן doubled) before most of the pronouns; not before all, e. g. מִכֶּם = מִנְכֶּם, etc. (4) אַחַח the sign of the Accus., (also standing sometimes before other cases, § 427. Note 2), in union with pronouns, always assumes the form אֹחַח, or (as it is often written *plené*) אֹחַח. (5) אַחַח with appears to be derived from a root עֵחַ, or to stand (as Gesenius supposes) for אֵחַח. It is imitated throughout, in its Dagghesh and its mode of taking suffixes, by עֵם with; as עֵמִי, etc.

Note. The parag. forms, הֶלְכֶה, הֶלְכֶה, take prepositions without change; as בְּהֶלְכֶה, לְהֶלְכֶה, etc.]

CONJUNCTIONS.

[§ 409. Of *primitive* conjunctions there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אֲשֶׁר (שֶׁ) *because, that*, like *ὅτι, quod*, etc. (b) Of pronouns preceded by prepositions; as בְּעֵן-אֲשֶׁר *because*, עַד-אֲשֶׁר

until, etc. (c) Of a double conjunction; as **גַּם כִּי** *although*; **אֲמָ כִּי** *but, unless.*]

INTERJECTIONS.

[§ 410. Interjections being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plur. forms; as **הִבָּה** *age!* plur. **הִבּוּ**, from **יָהַב**; **הָסֵה** *hush, be still!* plur. **הִסּוּ** in Piel, from **הָסֵה**; **הִנֵּה** *idov, ecce!* (b) Of nouns; as **אַשְׁרֵי** *O the blessedness of!* **הִנֵּה לָּהּ** *far be it from, God forbid!* **שִׁמְעֵי** *O hear*; **כֵּן** *enough, hold!*

Note. The interjection **הִנֵּה** takes after it *verbal* suffixes in the Nom. case; as **הִנֵּה נִי**, **הִנֵּה נִי** *ecce ego!* **הִנֵּה נָךְ** *ecce tu!* etc.]

PART IV.

SYNTAX.

In the syntax *etymological* arrangement is not followed, but that which is most convenient and simple in the natural order of sentences.

ARTICLE.

The article in Hebrew, like that in Greek, seems originally to have been a *demonstrative* pronoun, *this, that*; and sometimes to have been used also as a *relative* pronoun; in both which senses it is occasionally employed in our present Heb. Scriptures; see § 412. Note 1.

Insertion of the Article.

§ 411. In general the Hebrew article (§ 162), like the in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. הַמֶּלֶךְ *the king*; Gen. 2: 7, הָאָדָם *the man* before mentioned; הַשֶּׁמֶשׁ *the sun*; הָאָרֶץ, etc. But in *poetry*, definite objects are often designated without the article; as Ps. 48: 3, 'the city מְלִכָּה *of the great king*;' Ps. 72: 1. In a similar manner the earlier Greek poets omit the article where the Attic prose writers insert it.

§ 412. The article is commonly (but not always) used in cases such as the following, viz.

(a) Before a noun in the Genitive, when the first noun requires the article.

E. g. מַלְכֵי הָאָרֶץ *the kings of the land*; אַנְשֵׁי הַמִּלְחָמָה *the men of war*, i. e. the warriors.

(b) Before a noun of multitude in the singular.

E. g. הַרְשָׁע *the wicked*, הַצְדִּיק *the righteous*, הַכְּנַעֲנִי *the Canaanite*.

(c) Before generic nouns, when used with a particular, individual signification.

E. g. הַיַּרְדֵּן *the river*, i. e. the Euphrates ; הַמִּדְבָּר *the desert*, i. e. the Arabian desert ; הַשָּׂטָן *the adversary*, i. e. Satan, ὁ διάβολος.

(d) Often before the Votive.

E. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!* Frequently omitted in poetry.

Note 1. The article is sometimes used as a pronoun, either demonstrative or relative ; e. g. הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַפַּעַם *this time*. So also Jos. 10: 24, 'the warriors הָלֶכְוּ אִתּוֹ *who accompanied him*;' Judg. 13: 8, 'the child הַיּוֹלֵד *which is born*;' etc.

Note 2. The Hebrews sometimes joined the article with a noun which we should use in an *indefinite* signification (prefixing the article *a* or *an*) ; e. g. 1 Sam. 17: 34, הָאֶרֶץ *a lion* ; Num. 11: 27, הַנְּעָר *a youth* ; Ex. 2: 15, הַבְּאֵר *a well*, etc. So in Is. 7: 14, הַעַלְמָה may, in conformity with such usage, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. It should be remarked, however, that we can hardly believe the Hebrew article to have been employed, in cases where to the mind of the writer the object was wholly *indefinite*. E. g. Gen. 19: 11, 'he smote them בְּסִגְרִים (for בְּהִסְגְּרִים) *with blindness* ; not *a blindness* (as we might say), but *the blindness*, i. e. the disease of blindness ; just as we say, *the pestilence, the plague*, etc. So in cases of this nature, where we may employ the indefinite article *a* in translating Hebrew words with the article הַ, it seems quite probable that circumstances rendered the object definite in the mind of the writer. Such may have been the case in regard to the prophet's mind, in Is. 7: 14.

Where a properly *indefinite* sense is designed to be expressed, the article is omitted ; as Job. 1: 1, 'there was אִישׁ *a man*.'

Note 3. The indefinite article *a* or *an*, is sometimes expressed by אֶחָד *one* ; as 1 Sam. 1: 1, 'there was אִישׁ אֶחָד *a man*,' etc. 1 Sam. 16: 18. 25: 14. Job 2: 10. Ex. 29: 3. 1 K. 19: 4. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, συκῆν ἓνα, *a fig-tree* ; Mark 14: 51, εἷς τις νεανίσκος, *a certain young man*, etc.

Omission of the article.

§ 413. (1) Proper names, especially those of persons, countries, rivers, mountains, and places, frequently omit it, although they might have it.

There are so many exceptions to the omission, that it can by no means be regarded as a general principle of the language. Thus פָּרָת *the Euphrates* always omits the article, but הַיַּרְדֵּן *the Jordan* almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc. are always without it ; but הַלְבָּנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc. usually with it.

(2) It is omitted before a noun in the const. state followed by a Genitive.

E. g. *הַדְּבַר יְהוָה* *the word of Jehovah*, instead of *הַדְּבַר יְהוָה*. But there are some exceptions here, which shew that the usage is variable. Thus (a) When the *following* Gen. is a proper name which excludes the article, the *first* noun may take it; as Gen. 31: 13, *הָאֱלֹהִים בֵּית-אֵל*, *the God of Bethel*; Gen. 24: 67, *הָאֱלֹהִים שָׂרָה*, *to the tent of Sarah*. (b) So where two Genitives come together; as Ezek. 45: 16, *כָּל הָעָם*, *all the people of the land*. (c) In some other cases also, it is used without any such reasons; e. g. *הַכֹּהֵנֹת שֵׁשׁ*, *the coat of fine linen*, Ex. 28: 39; *הַמִּזְבֵּחַ הַנְּחֹשֶׁת*, *the altar of brass*, 2 K. 16: 14. Jer. 32: 12 (comp. v. 11). Ps. 123: 4. In most cases of such a nature, the Genitive relation that follows, is made by *לְ*, § 421. d.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially before a word in the Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, *בְּתוֹךְ הָאֹהֳלִי*, *in the midst of my tent*, Mic. 2: 12. Lev. 27: 23. Before participles with a suff. pronoun, the article is very common; Deut. 13: 6, 11. 8: 14—16. 20: 1. etc.

Note. Before the predicate of a sentence, it is more usually omitted; but still, it is often inserted when *definiteness* is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, a *proper* name makes the noun *definite*; in No. 2, the following Gen. makes it definite; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*. The reader will see, moreover, that there are scarcely any cases in which the omission of the article is uniformly a matter of necessity.

Article before adjectives.

§ 414. (1) In general where a noun has the article, the adjective or pronoun-adjective agreeing with it, must also have the article.

E. g. Gen. 10: 12, *הָעִיר הַגְּדוֹלָה* *the great city*; Num. 11: 34, *הַמָּקוֹם הַהוּא*, *this place*. But this principle is not uniform; for sometimes the noun has an article, and the adjective omits it; as Gen. 29: 2, *הָאֶבֶן הַגָּדוֹלָה*, *the great stone*; 2 Sam. 6: 3, *הַעֲגֹלָה הַחֲדָשָׁה*, *the new wagon*.

(2) The article is usually *omitted* before adjectives, (a) When the noun to which the adjective belongs, omits the article; i. e. *כֶּבֶשׂ אֱלֹוֹת*, *a tame lamb*, etc.

Note. But when the noun omits an article required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which

follows it, the adjective which belongs to it may still take the article ; as 2 Chr. 6: 32, שְׁמֶךָ הַגָּדוֹל, *thy great name* ; Deut. 11: 7, מַעֲשֵׂה הַיְּהוָה הַגָּדוֹל, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence.

E. g. טוֹב הָאֱלֹהִים, *God is good* ; בְּרוּךְ הֵשִׁים יְהוָה, *the name of Jehovah be blessed*. Compare § 413. 3. Note.

N. B. Practice is *not* uniform in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413 above), and the adjective still has it ; e. g. 1 Sam. 19: 22, בִּיֹר הַגָּדוֹל, *the great cistern* ; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun ; e. g. גָּדַר הַדְּהוּיָה [like] 'a wall *which* is tottering.'

NOUNS.

Case absolute.

§ 415. By this is meant, the case of a noun or pronoun which stands in the beginning of a sentence, without any verb or predicate directly belonging to it. The case absolute is more commonly, but not always, of the form of the Nominative.

§ 416. *Modes of construction.* (a) When the noun in the case absolute is the real subject of the sentence which follows, a Vav copulative succeeds it ; as Job 36: 26, מִסְפַּר שָׁנָיו וְלֹא חָקַר, 'as to the number of his years, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes used where the *sense* requires an *oblique* case, and then the oblique case is most commonly made by a pronoun ; e. g. Ps. 18: 31, הָאֵל הַתָּמִים בְּרַבּוֹ, 'as to God, perfect is the way of him,' i. e. the way of God is perfect, where as to the *sense* the Gen. of הָאֵל is required ; for the Accusative, Ps. 74: 17, הֵצַרְתָּם אֲתָם יְהוָה וְהִרְקַף אֲתָם, 'as to summer and winter, thou hast made them.' So Jer. 6: 19, הוֹרֵרְתִי וְנִמְאָסוּ בָהּ, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the English case absolute ; as 1 Sam. 2: 13, כָּל-אִישׁ זֶבֶח זָבַח, 'any man offering a sacrifice, the servant of the priest came, etc.' 1 Sam. 9: 11. Gen. 4: 15.

Note. *Pronouns* are often found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc. ; as

Gen. 47: 21, אֶת-הָעָם, 'as to the people, he led them from one town to another.' (b) By the Dat.; as Ps. 16: 3, בְּלִבְיָשִׁים, 'as to the saints who are in the land, all my delight is in them.' (c) By the Abl.; as Gen. 2: 17, מִנֶּעֱץ הַדֵּעַת טוֹב וָרָע, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

Cases relative.

§ 418. Declension in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked therefore, as in English, either by the relation which it sustains to the sentence, as *subject*, *object*, etc.; or by its relation to some specific part of it, as *regimen* or *const.* state; or by prepositions connected with it, either expressed or understood.

Nominative case.

§ 419. This is known by its being the *subject* of a sentence.

This may be either one noun or several, either sing. or plural; and the nouns may be of the ground-form, or in the state of regimen which belongs also to all *cases*, § 434. See also § 426. Note. § 427. Note 2.

Genitive case.

§ 420. This is most commonly made by a noun or adjective preceding it in the const. state, § 332 seq. The noun itself which is in the Genitive, undergoes no change of form.

The Gen. is nearly always placed *immediately after* its antecedent, i. e. the noun, etc., which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus Gen. 7: 6, מַבּוּל הָיָה מַיִם, *a flood of waters was*, [Heb. a flood was of waters]; Hos. 14: 3, כָּל-חַטֹּאתֶיךָ, *thou wilt forgive all transgression*, [Heb. all thou-wilt-forgive transgression]; Is. 40: 12. Job 15: 10. Is. 19: 8. One can scarcely refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. Besides the usual method of expressing the Genitive, as designated in § 420, it is often marked by the particle לְ, *to, belonging to, of*.

In many cases the expression of a Gen. is needed, where no noun

preceding it in regimen is employed, or where the usual form of regimen would mark a closer connection than the writer designed, or where the preceding noun is so conditioned as to render the usual form of regimen undesirable or inexpedient. In all such cases, the Hebrews usually expressed the Genitive by the use of הַ. E. g.

(a) Where the preceding noun is omitted ; as הַדָּוִד, [a psalm] of David, (this is called הַ *auctoris*) ; so where בֶּן (son) is omitted, as הַיֶּלֶם, *Ithream* [the son] of *Eglah*.

(b) Where the first noun is an *indefinite* one, the second a *definite* one ; as בֶּן יֵשׁוּעַ a son of Jesse, (בֶּן יֵשׁוּעַ would be, *the son of Jesse*). 2 Sam. 9: 3. 1 K. 2: 39. 2 Sam. 2: 8 הַשָּׂמַיִם . . . שָׂר, a leader of Saul's. Is. 37: 13. Num. 1: 4.

(c) When several nouns follow each other in succession, where the sense of the Gen. is required, it is usual to put הַ before the second Gen. case ; e. g. הַחֵלֶקֶת הַשָּׂדֶה הַזֶּה, a field-portion of Boaz, (in the const. state it would mean, a portion of the field of Boaz), Ruth 2: 3.

Note. In such cases, however, וְאֵל is very often inserted before the הַ, e. g. Ruth 4: 3. Gen. 41: 43. Cant. 1: 1. Ezra 1: 5. Judg. 3: 28. 12: 5. 1 K. 15: 20. 22: 31, et saepe. See *General Remark* below.

(d) As the article is usually omitted before the first of two nouns in regimen (§ 413. 2), so where it is inserted because the sense imperiously demands it, the following Genitive is usually made by הַ, in order that the form of regimen may be dispensed with in respect to the first noun. E. g. 1 K. 4: 2 הַנְּשִׂימִים הָאֵלֶּה, these are the princes which were his (Solomon's) ; 1 Chron. 11: 10 הַגִּבּוֹרִים הָאֵלֶּם, the heroes who were David's. 1 Chron. 11: 11. 27: 31. Ruth. 2: 21. 2 Sam. 14: 31. Gen. 29: 9. 47: 4, et alibi saepe.

Note. In nearly all cases of this nature, the *article* is expressed before the *preceding* noun. In poetry there are a few exceptions, by virtue of poetic license.

(e) When a Genitive by anticipation precedes its natural place, it is made by הַ ; e. g. Jer. 22: 4 הַכִּיֹּרֶת עַל כִּסֵּאוֹ, lit. of David on his throne, i. e. on the throne of David.

(f) When an adjective intervenes between the first and second noun ; e. g. בֶּן אֶחָד לְאַחֵימֶלֶךְ, a son of Ahimelek ; especially after a numeral, as Hag. 1: 1 בַּשָּׁנָה הַשְּׁנִייתָה, in the second year of Darius. Gen. 7: 11. 1 K. 3: 18.

(g) In designating time, after a numeral when יוֹם etc. is omitted ; Deut. 1: 3 בַּיּוֹם הַהוּא, on the first [day] of the month. Ezek. 1: 2.

(h) In describing the materials of which a thing consists ; e. g. Ez. 1: 11 כִּלְיֵם זָהָב, vessels of gold. Lev. 13: 48.

GENERAL REMARK. It will be seen by a careful inspection of the above examples, that the Hebrew very often admits a Gen. relation to

be expressed, without the form of regimen. Strictly speaking, however, there is no case of this sort which does not admit of another solution, viz. one which resembles the Greek, Latin, and French methods of expressing *possession* or *property* ; e. g. *ἐστὶ μοι, est mihi, c'est à moi*. The later Hebrew, which frequently employs *לְאִשְׁרָאֵל* to express a Gen. relation, proffers the solution in question. Thus *לְדָוִד* is an elliptical expression for *לְדָוִד אִשְׁרָאֵל מִזְמוֹר* ; *בֶּן לְיִשְׂרָאֵל* is used instead of *בֶּן אִשְׁרָאֵל* ; *לְיִשְׂרָאֵל הַצֹּפִים* *הַשְּׂאוֹל* *the watchers which belonged to Saul*, is used for *לְיִשְׂרָאֵל הַצֹּפִים אִשְׁרָאֵל הָיוּ הַשְּׂאוֹל*, etc. The very frequent cases where *לְאִשְׁרָאֵל* is actually employed in this way, point us of course to such an obvious solution.

As to the *לְ* *auctoris* (*a* above), however, Gesenius solves it by rendering *לְ* *by, through*, thus designating the efficient cause ; which seems to be well supported by analogies. See his Lex. art. *לְ*.

§ 422. In Hebrew the Gen. frequently stands where we might naturally expect *apposition*.

E. g. *נָהָר פְּרָת, the river of Euphrates*, i. e. the river Euphrates ; 1 K. 10: 15, *אֲנָשֵׁי דֹתָרִים, the men of the merchants*, i. e. the merchant-men.

§ 423. The Gen. frequently follows such adjectives or participles, as express qualities belonging to the subject designated by such Genitive.

E. g. 2 Sam. 4: 4, *נֶכֶד רַגְלָיו, lame of feet*, i. e. in his feet ; Ps. 24: 4, *זָקִי כַּפַּי, pure of hands*, i. e. of pure hands ; Prov. 6: 32, *חֹסֵר-יָב, deficient of [in] understanding*. So in Latin, *integer vitae scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew ; which are generally comprehended in the expressions, *Gen. of the subject*, and *Gen. of the object*.

Note. These two designations, viz. *the Gen. of the subject and object*, do not by any means convey an adequate idea of all the various relations which the Gen. sustains or expresses. These may be better distributed thus : viz. (1) *Genitive of the subject* ; e. g. *חֲרָה אֱלֹהִים, the anger of Jehovah*, i. e. the anger which he feels, or of which he is the subject. This is frequent. (2) *Genitive of the object* ; e. g. Prov. 1: 7, *יִרְאַת יְהוָה, the fear of Jehovah*, i. e. the fear of which Jehovah is the object ; Prov. 20: 2, *אִימַת מֶלֶךְ, the terror of the king*, i. e. the terror of which the king is the object, (this may be ranked under No. 5) ; *זִכְרִי, the memory of thee*, i. e. of which thou art the object. This

class of meanings is of wide extent. (3) *The Genitive of possession*, not merely as property, but as quality, attribute, etc. etc.; e. g. יְהוָה, *the hand of Jehovah*, i. e. which belongs to him; נֶפֶשׁ דָּוִד, *the soul of David*. (4) *The Genitive of material*; e. g. כֶּלִי כֶסֶף, *vessels of silver*, i. e. made of silver, Ex. 11: 2. (5) *The Genitive of cause (Genitivus auctoris)*; 1 Sam. 14: 15, חֹרֶרֶת אֱלֹהִים, *the terror of God*, i. e. what God inspires, or of which he is the author; Ezek. 12: 19, חֲמַס הַיֹּשְׁבִים, *the injury of the inhabitants*, i. e. the injury of which the inhabitants were the cause or authors. There is a great variety of shades under this head of meaning. (6) *The Genitive of consequence*; e. g. Ezek. 35: 5, עֲוֹן קֵץ, *the sin of the end*, i. e. the sin which is followed by consummation or destruction. (7) *The Gen. of relation*;* e. g. Is. 54: 9, מִי נֹחַ, *the waters of Noah*, i. e. to which Noah stood related, viz. as described in the history of the flood, or waters in the time of Noah; 1 Sam. 16: 20, הָאֵם לֶחֶם, *the ass of bread*, i. e. the ass which carries bread. There is a great variety here. (8) *The Genitive of quality*; i. e. אֲמֹת אֱמֶת, *words of truth*, i. e. true words. This is a widely extended usage; see § 440. Other divisions of meaning conveyed by the Gen., might be added; but these are the leading ones. The attentive reader of the Scriptures will soon find, that the *Genitivus subjecti et objecti* is very far from expressing all relations designated by this case; and indeed, that no formal divisions can reach all the niceties of the examples which now and then occur. In fact, almost every and any kind of relation of one thing to another, is expressed by the Genitive case.

§ 425. Sometimes the Genitive following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. 15: 20. 21: 20, כְּסִיל אָדָם, *the foolish of men*, i. e. foolish men; 1 Sam. 17: 40, חֲלִיטֵי אֲבִנִים, *smooth of stones*, i. e. smooth stones; Job 41: 7, אֲפִיקֵי מַגְנִים, *the strong of shields*, i. e. strong shields.

Dative case.

§ 426. This case is marked by לְ signifying *to* or *for*.

Note 1. In a few cases לְ stands before the Nom.; as 1 Chron. 3: 2, 'the third was לְאֶבְשָׁלוֹם, *Absalom*.' Sometimes before the Acc.; as Ezra 8: 16, 'I sent לְאֵלְיָצָר, *Eliezer*.' Lam. 4: 5. 2 Sam. 3: 30. Job 5: 2. The latter usage is common in Syriac.

* All Genitives express *relation*, and this name might therefore be given to all. But as more specific names are here assigned to other Genitives, I have used *relation* to designate a *sui generis* connection which I can find no other word satisfactorily to express.

Note 2. The Dative case is very common after the verb הָיָה, either implied or expressed, when it signifies *possession, belonging to*; like *sum* put for *habeo*, in Latin.

Accusative case.

§ 427. This is sometimes designated by אֶת, otherwise it is without any distinctive sign.

Note 1. The use of אֶת with the Acc. is limited, (a) To nouns with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently it is used only in cases where a *definite* idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

Note 2. Sometimes אֶת is used before the Nom.; as 2 K. 6: 5, וְאֶת-בַּרְזֶל, 'and the iron fell into the water.' Especially before the Nom. of *passive* verbs; as Gen. 17: 5, אֶת-שְׁמֶךָ, 'thy name shall no more be called Abram.' Sometimes before the Nom. of *neuter* verbs; as 2 Sam. 11: 25, אֶת-הַדָּבָר הַזֶּה, 'this matter, may it not displease thee;' Ezek. 25: 10, אֶת-שְׁנֵי הַגּוֹיִם, 'the two nations are mine.' See אֶת in the Lex.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used in all those cases where the Greeks understand κατὰ, and the Latins, secundum, quoad, etc. E. g.

(a) Place whither; as 2 Chr. 20: 36, לָלֶכֶת תֵּרָשִׁישׁ, to go to Tarshish. (b) Place where; as Gen. 18: 1, בְּתַח-הָאֹהֶל, at the door of the tent. (c) Time when and how long; as עָרַב, in the evening; בֹּקֶר, in the morning. So Gen. 27: 44, יָמִים אֲחֵרִים, during certain days. (d) Measure; as Gen. 7: 20, 'the waters rose fifteen אַמָּה cubits.' (e) The material from which any thing is made; as Gen. 2: 7, 'God formed man עֲפָר, of dust from the earth;' § 511. Note. (f) Cases where κατὰ would be implied in Greek; as 1 K. 16: 23, 'lame אֶת-רַגְלָיו as to his feet;' Ps. 3: 8, 'thou hast smitten all thine enemies לְחֵי, as to [on] the cheek bone.' (g) Cases where a noun is taken in an adverbial signification; as Deut. 23: 24, וְדָבָה, voluntarily; Ezek. 11: 19, כָּל-אֶחָד, unanimously; Ex. 24: 3, קוֹל אֶחָד, unanimately, etc.

N. B. It will be very convenient to name these various cases, the Acc. of place; of time; of quantity; of material; of manner. The student has only to recollect that all these are designated by the Acc., and this without its bearing a special relation to any active verb.

(4) The Accusative is sometimes put after participles, or verbals with an active signification, and is governed by them.

E. g. 2 K. 4: 1, *יָרֵא אֶת-יְהוָה*, *fearing Jehovah*; Is. 11: 9, *יְדָעָה אֶת-יְהוָה*, *the knowledge of Jehovah*, lit. *to cognoscere Jehovah*.

Vocative and Ablative.

§ 429. The Vocative sometimes has the article to designate it; but not always. It can be distinguished only by the sense of the passage.

§ 430. The Ablative case takes *מִן* *from, out of*; *בְּ* *in, by*; *עִם* *with*, etc. In many cases, the preposition is merely implied.

CONSTRUCT STATE.

§ 431. A noun is said to be in this state, when it precedes another noun in the Genitive. This rarely admits any intervening word, § 420. Note.

As to the changes in the form of the noun in the const. state; see § 333.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case; it often appears. (a) Before nouns in other cases governed by prepositions. (b) Before verbs and parts of sentences which express the same sense as nouns might express. (c) Before adjectives. (d) Before *אֲשֶׁר*. (e) Before *וְ* copulative.

(a) Before nouns governed by prepositions; e. g. (1) Nouns with *בְּ*; as Is. 9: 2, *שִׂמְחָה בְּקִצִּיר*, *the joy in [of] harvest*; Is. 5: 11, *מִשְׁכִּימֵי בֹקֶר*, *who rise early in the morning*. (2) With *בְּ*; as Is. 56: 10, *אֲהֲבֵי לָנוּם*, *lovers of slumber*. (3) With *אֶל*; as Is. 14: 20, *יֵרְדֵי אֶל-אֲבְנֵי-בֹר*, *going down to the stones of the pit*. (4) With *אֶת*; as Jer. 33: 22, *מְשָׁרְתֵי אֶתִּי*, *who served me*. (5) With *מִן*; as Jer. 23: 23, *אֵלֹהֵי מִקְרֹב*, *a God near at hand*. (6) With *עַל*; as Judg. 5: 10, *הֹלְכֵי עַל-דֶּרֶךְ*, *who go on the way*.

(b) Before verbs and parts of sentences expressing ideas that might be designated by nouns; as 1 Sam. 25: 15, *כָּל-יָמֵי הַהֹלֵכִים אִתָּם*, *all the days of our walking with them*, where *יָמֵי* is in the const. state before the verb that follows. Job 18: 21, *מָקוֹם לֹא יָדַע אֵל*, *the place of*

him who knows not God. Is. 29: 1, קִרְיַת דָּוִד, *the city of David's dwelling*. The like in Lev. 14: 46. Is. 30: 29. Hos. 1: 2; also in Ex. 6: 28. Lev. 7: 35. Num. 3: 1. Zech. 8: 9. Jer. 36: 2. 48: 36. Lam. 1: 14. Ps. 81: 6.

(c) Before adjectives; as 2 K. 12: 10, אֲרוֹן אֲדָמָה, *one coffer* (§ 440. a); Is. 17: 10, גִּטְעֵי נֶעְמָנִים, *pleasant plants*; see § 445. § 440.

(d) Before אֲשֶׁר; as Lev. 4: 24, מְקוֹם אֲשֶׁר, *the place which*. Gen. 40: 3. See also 1 Sam. 3: 13.

(e) Before וְ copulative; as Is. 33: 6, חֵכְמָה וְדַעַת, *wisdom and knowledge*. So also, Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form seems to be employed where we might naturally expect the absolute.

But most of these are cases of such a nature, as to shew that some noun in the Gen. after such const. form is *implied*, although not expressed. E. g. 2 K. 9: 17, 'I see אֲנַפְּצָה, *a multitude*,' i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not לַחַיִּית, *to the beasts*,' i. e. to the beasts of the forest (בְּהֵמָה), or to the wild beast. Both of these cases, however, may be mere examples of the unusual fem. in הַ, see § 319. Note 3. So in Ps. 16: 3, אֲדִירִי, is probably for אֲדִירִי הָאֲדִירִי, as supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen* has reference solely to the relation of the two nouns, etc., connected together in this state; but not to the relation these may sustain in regard to the rest of the sentence.

Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. 12: 22, דְּבַר הָאֱלֹהִים, '*the word of God* came to Shemaiah.' (b) In the Gen.; as Job 12: 24, לֵב רָאשֵׁי עַם-הָאָרֶץ, *the heart of the princes of the people of the land*; where רָאשֵׁי is in the Gen. in regard to לֵב, and in the const. as it respects עַם; while עַם is in the Gen. with regard to רָאשֵׁי, and in the const. as it respects הָאָרֶץ. (c) In the Dat.; as Job 3: 20, לְמִי נִפְּשׁ, *to those who are grieved in spirit*, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. 9: 27, 'that I may show thee אֶת-דְּבַר אֱלֹהִים, *the word of God*,' where דְּבַר is in the const. state Accusative. (e) In the Voc.; as 2 K. 1: 13, אִישׁ הָאֱלֹהִים, *O man of God*. (f) In the Abl.; as Ps. 17: 4, בְּדִבְרֵי שְׁפָתֶיךָ, *by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֱמָרִים אֱמָתָה, *words [which are] truth*, i. e. words of truth; Zech. 1: 13, דְּבָרִים נְחֻמִּים, *words [which are] consolations*, i. e. words of consolation; Ex. 24: 5, זִבְחִים שְׁלָמִים, *offerings [which are] peace offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above, we may render *true words, consolatory words*, etc. See § 440 seq.

§ 435 a. Nouns are apparently, but not really in apposition, which designate *weight, measures, time*, etc.

E. g. 2 K. 7: 1, סֵאֶה טָהוֹר, *a seah [of] fine meal*; 2 K. 5: 23, כֶּסֶף שְׁנַיִם, *two talents [of] silver*; Gen. 41: 1, שְׁנֵתַיִם שָׁנִים, *two years [of] time*; 1 K. 7: 42, שְׁנֵי טֹרִיִּם רְמֻנִים, *two rows [of] pomegranates*; Ezek. 22: 18, כֶּסֶף בָּגִים, *dross [of] silver*. Comp. § 463.

N. B. In these instances the second nouns are all the Acc. of measure, material, time, manner, etc.; comp. § 428. N. B.

Note 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. 5: 13, אֲדִירִים עַם, *the nobles [of, among] the people*.

Note 2. Some examples occur of apparent apposition, in which the latter noun is probably in the Gen., by reason of a word *implied*; e. g. צְבָאוֹת [אֱלֹהֵי] יְהוָה, *Jehovah [God of] hosts*. So probably, Is. 30: 20, מַיִם [מִן] גִּזְעֵי, *water [water of] trouble*; אֵשׁ [תְּהִמָּה] הָיָה, *the glow [the glow of] his anger*.

Gender of Nouns and Adjectives.

§ 436. The Hebrew having no neuter gender, it commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, 'אֶחָדָה, *one thing*'; Ps. 12: 4, גְּדֹלוֹת, *great things*; Gen. 42: 30, קָשׁוֹת, *hard things*, etc. Less often is the masculine employed; as Prov. 8: 6, נְגִידִים, *noble things*.

Note. The fem. is sometimes used also in a *collective* sense, for objects which are properly masculine; as Mic. 1: 11, 12, יוֹשְׁבֹת, *inhab- itress*, i. e. inhabitants; Mic. 7: 8, 10, אֹיְבֹת, *enemies*. So עֵץ *a tree*, עֲצָה *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

Number of Nouns.

§ 437. (1) The Hebrews often employed nouns sing. in a *collective* sense, especially national denominations.

E. g. צֹאן *small cattle*, זָהָב *gold*, הַכְּנַעֲנִי *the Canaanite*, i. e. the inhabitants of Canaan, etc.

(2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord, God*, etc. in the plur. form, but with the sense of the singular. This is called *pluralis excellentiae*.

Examples. (a) אֲדֹנָי *lord*, is so used in all the forms of the plural, except אֲדֹנָי *my masters*. The form אֱלֹהֵי is always used in the sense of the singular for *God*. (b) אֱלֹהֵי *God*, in all the forms of the plural. (c) אֲדֹנָי *lord*, in all its forms. (d) קְדוֹשִׁים *the most Holy One*, Hos. 12: 1. Prov. 9: 10. 30: 3. Jos. 24: 19. (e) שֶׁדֵּי *the Almighty*, is probably of the plural form, § 325. b. (f) תְּהִרָפִים *household god*, as sing. 1 Sam. 19: 13, 16. (g) Occasionally a few other words are used in the like way; as Job 35: 10, 'God עֲשֵׂי *my Maker*;' Ecc. 12: 1, בּוֹרְאֵיךְ *thy Creator*. See also Is. 22: 11. 42: 5. Ps. 149: 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6: 3, 'the sand רִמְיִם *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case; as Judg. 12: 7, 'he was buried בְּעָרִי *in the towns* of Gilead,' i. e. in a town; Gen. 8: 4, 'the ark rested בְּהָרֵי *on the mountains* of Ararat,' i. e. on the mountain; Job 21: 32, אֲבָרוֹת *the graves*, i. e. the grave. Ps. 46: 5.

*Peculiar significancy attached to nouns in certain cases.**Repetition of nouns.*

§ 438. The Hebrews frequently repeated nouns *without* the copula וְ between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. 14: 10, בְּאָרוֹת בְּאָרוֹת הָמָר *pits pits of bitumen*, i. e. many pits, etc.; see *d* below. (b) To denote distribution; e. g. Gen. 32: 17, עֶדְרָ עֶדְרָ לְבִדּוֹ *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. 14: 22, שָׁנָה שָׁנָה *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. 32: 7, דּוֹר וָדוֹר *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. 7: 24, עֲמֹק עֲמֹק *deep deep*, i. e. very deep; comp. *a* above. So earnestness in warning or threatening, in grief, joy, etc., is usually expressed by *repetition*.

Note. In order to denote *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound* and *signification*, is often substituted with the same effect; as Ps. 40: 3, טֵיט הַיִּנֶן, *clay of mire*, i. e. the miry clay; Job 30: 3, שׂוֹאָה וּמַשָּׂאָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition with the copula ו, usually denotes *diversity*.

E. g. Deut. 25: 13, אֶבֶן וָאֶבֶן, *stone and stone*, i. e. different stones or weights; Ps. 12: 3, בֶּלֶב וְבֶלֶב, *with a heart and a heart*, i. e. with different hearts, with deceit.

Nouns employed as Adjectives.

§ 440. Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus: (a) The second or Gen. noun *commonly* qualifies the first; e. g. כֶּלִי כֶסֶף, *vessels of silver*, i. e. silver vessels; אֶחָד עוֹלָם, *possession of eternity*, i. e. everlasting possession; Is. 24: 10, קִרְיַת-חֲרוֹב, *city of desolation*, i. e. desolate city; Gen. 34: 30, מִתֵּי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

(b) Sometimes the first noun qualifies the second; e. g. קוֹמַת אֲרָזָיו, *the tallness of his cedars*, i. e. his tall cedars; מִשְׁמֵן בָּשָׂרוֹ, *the fatness of his flesh*, i. e. his fat flesh; כָּל-הָאָדָם, *the whole of men*, i. e. all men. Ex. 13: 3. But this construction is less frequent than the other.

Note. This principle is more or less common to all languages, specially the one designated under a; but the Hebrew having only a few adjectives, resorts to it more frequently than almost any other language. In particular, the Hebrew is almost entirely wanting in adjectives designating the *material* of which any thing is made. Hence כֶּלִי כֶסֶף, *vessels of silver*, and other expressions of the like nature, are a matter of necessity. But this form of expression is sometimes used where there is no necessity, i. e. where adjectives might be employed; e. g. בְּגָדֵי הַקֹּדֶשׁ, *garments of holiness*; כֹּהֵן הָרֹאשׁ, *priest of the head*, i. e. high priest, instead of הַגָּדוֹל הַכֹּהֵן.

§ 441. When two or more nouns are connected by the verb of existence (הָיָה) expressed or understood, such nouns as designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1: 2, הָיְתָה תְהוֹם וָרֵק, *was desolation and emptiness*, i. e. desolate and empty; Ps. 10: 5, מְרוֹם מִשְׁפָּטֶיךָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight; Job 8: 9, תָּמּוּל, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*. Lev. 21: 6.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. 77: 14, בְּקֹדֶשׁ דְּרָכָךְ, *in holiness [is] thy way*, i. e. thy way is holy ; 1 Chr. 26: 14, יוֹעֵץ בְּשֵׂכֶל, *a counsellor with wisdom*, i. e. a wise counsellor ; Ps. 17: 9, אֹיְבֵי בְּנַפְשִׁי, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. When two nouns are connected by a conjunction, one of them is occasionally employed as an adjective.

E. g. Gen. 4: 4, מִבְּכֹרוֹתָם וּמִחֶלְבֵּיהֶם, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc. ; Gen. 3: 16, עֲצֻבוֹתֶיךָ וְהֵרִינֶיךָ, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. 119: 168. The construction may be called *Hendiadys*, ἐν διὰ δυοῖν.

§ 444. To express qualities which in other languages are usually designated by adjectives, the Hebrews employed the words אִישׁ, בַּעַל, בֶּן, בַּת, followed by a noun expressive of *quality*.

Examples. (a) אִישׁ *man* ; as אִישׁ דְּבָרִים *a man of words*, i. e. an eloquent man ; אִישׁ חֶסֶד, *a man of piety*, i. e. a pious man. (b) מְתִים *men* ; as מְתֵי רָעָב, *men of hunger*, i. e. hungry men. (c) בַּעַל *lord, possessor* ; as בַּעַל שֵׁעַר, *possessor of hair*, i. e. hairy ; בְּעֵלֵי בְרִית, *possessors of a covenant*, i. e. bound together by a covenant. (d) בֶּן *son*, and בַּת *daughter* ; as בֶּן-הַיָּלָד, *son of strength*, i. e. a hero ; בֶּן-מָוֶת *son of death*, i. e. condemned, worthy of death ; בֶּן שָׁנָה, *son of a year*, i. e. a yearling. So בָּנוֹת הַשִּׁיר, *the daughters of song*, i. e. singing women, Ecc. 12: 4 ; see Lex. The student will see that these cases are only a peculiar modification of the principle in § 440. a.

Note. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage ; as Job 31: 32, אֶרְחָה, בֶּן אֶרְחָה, *son of the way*, i. e. a traveller ; Prov. 17: 4, שֶׁקֶר, לְבַן שֶׁקֶר, *for a man of falsehood*, i. e. a liar. So Gen. 15: 2, דָּמָשְׁקִי, *for son of Damascus*, i. e. a native of Damascus. Job 34: 18.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24: 14, תָּמִים, *integrity*, lit. upright, innocent ; Job 20: 22, עָמַל, *trouble*, lit. troublesome, etc. Ps. 10: 10. So אִשָּׁה רַע, *a woman*

of evil, i. e. an evil woman, where רַע is constructed as a noun in the Gen. ; מַי מְלֵא, *waters of fulness*, i. e. full streams, instead of מַי מְלֵא. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

Note. In this way some adjectives are constantly used as epithets of persons or things; as אֱבִיר *strong*, for 'God'; אֱבִיר *strong*, for 'bull, horse, hero'; הַמָּוֶה *hot*, for 'the sun'; לְבָנָה *white*, for 'the moon' etc. So for *God*, we say in English, *the Almighty, the Omnipotent*, etc.; in French, *l'Eternel*, etc. This is called the *epitheton ornans*.

Adjectives as predicates of a sentence.

§ 446. (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly *before* the noun, and is usually without the article.

E. g. Gen. 4: 13, גָּדוֹל עֲוֹנִי, *great [is] my iniquity*. In a very few cases the adjective seems to stand *after* the noun; as in Gen. 19: 20. 1 Sam. 12: 17. But in the first case, the expression seems to be elliptical, viz. [הָיָה] קְרִיבָה; in the second, רַבָּה is probably a *verb*. Hab. 1: 16.

(b) Such adjective generally agrees in number and gender with the noun to which it relates; but there are many apparent exceptions.

Note. These exceptions may be explained on the principle, that when adjectives are used as predicates, they are often to be taken in an *abstract* sense as *nouns* of the *neuter* gender; § 445. Thus Ps. 73: 28, קִרְבַּת אֱלֹהִים לִי טוֹב, *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem., and the adj. in the masc. and used as a *neuter* noun, § 436. So Gen. 27: 29, אֲרֵרֶיךָ, *the cursers of thee [are] cursed*, lit. an accursed thing; Ps. 119: 137, מִשְׁפָּטֶיךָ יָשָׁר, *upright [quoddam rectum] are thy statutes*. Ps. 66: 3. So Virgil, Aen. iv. 569, *varium et mutabile semper femina*; Statius, Theb. ii. 399, *blandum potestas*; Achill. Tat., πανηγὸν μὲν γυνή. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this occurs, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. 17: 14, דָּוִד הוּא הַקָּטָן, *David was the smallest*, i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

Note. In like manner, participles used for the Pres. tense of verbs sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3: 21, עֵינֶיךָ הָרְאוּהוּ, *thine eyes see*.

Adjectives qualifying nouns.

§ 448. Adjectives used as epithets, i. e. simply qualifying nouns, (so also participial and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. EXCEPTIONS. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2; e. g. Is. 19: 4. אֲדֹנָיִם קָשָׁה *a hard master*. On the contrary, Jos. 24: 19, אֱלֹהִים קְדוֹשִׁים, *a holy God*, falling in with the general analogy. (b) Nouns of multitude in the singular, commonly but not always, require a plural adjective; * e. g. Jer. 50: 6, צֹאן אֲבֵדוּת, *a wandering flock*.

§ 450. Dual nouns take plural adjectives; e. g. יָדַיִם רַפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, admit both the masc. and fem. forms in the adjectives.

E. g. 1 K. 19: 11, רֵיחַ גָּדוֹלָה וְחֹזֶק, *a great and strong wind*.

Position of Adjectives.

§ 452. When they qualify nouns, they are usually put *after* them.

The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however, Ps. 89: 51, כָּל-רַבִּים עַמִּים, *all the numerous people*; also Is. 53: 11. Jer. 3: 7, 10. 16: 16.

Note. The pronominal adjective זה *this*, not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc. as the more worthy, or the same as the gender of the last noun.

E. g. Neh. 9: 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek. 1: 11, פָּנֵיהֶם וּבִנְיָהֶם פִּרְדּוּ, *their faces and wings were separated*. Here פִּרְדּוּ, a part. adjective, is fem.; as is the noun also which next precedes it.

* Note. When the concord is directed by the *sense*, as in a, b, rather than by the grammatical form of the noun, we may call it *constructio ad sensum*.

Construct state of adjectives.

§ 453 *a*. They are often put in this state, even when they qualify the noun with which they stand in regimen.

E. g. נְקִי בְּיָדַי, *clean of hands*; בָּרַי לֵב, *pure of heart*; יָפֶה תֹּאֵר, *beautiful of form*, etc. This construction is of wide extent in Hebrew; and is often used in respect to participles partaking of the nature of adjectives. Ps. 19: 3, 9. Jer. 1: 8.

Comparison of adjectives.

Comparative degree.

§ 454. (*a*) The comparative degree in adjectives, is made by using מֵן (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14: 18, מְתוּק מִדְּבַשׁ, *sweeter than honey*; Ps. 19: 11.

Note. In the same manner also מֵן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52: 14, 'his visage מְשֻׁחָה מֵאִישׁ, *was marred more than any man's*; Gen. 41: 40, אֶגְדֹּל מִמֶּךָ, *I will be greater than thou*.

(*b*) But מֵן before the Inf. mood, implies a *negative*.

In this case it may be translated *so that not*, or *than that*, according as the sentence is constructed; e. g. Gen. 4: 13, גְּדוֹל עֲוֹנִי מִנְּשׁוֹא, *my iniquity is great so that it cannot be pardoned, or greater than that it can be pardoned*.

(*c*) Sometimes the adjective necessary to make out fully the comparison, is omitted; as Is. 10: 10, 'their gods גְּבִירֵי־שָׁמַיִם, [were more powerful] *than those of Jerusalem*.'

Note. In the Rabbinic, comparison is made by יוֹתֵר, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; an imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

Superlative degree.

§ 455. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (*a*) By the article prefixed to an adjective of the positive degree; as 1 Sam. 16: 11, 'David was הַקָּטָן, *the smallest*.' The Arabian makes his superlative, by prefixing the article to the comparative form. (*b*) By a Gen. or suffix following the adjective; as 2 Chr. 21: 17, קָטַן בְּרֵי, *the smallest of his sons*; Mic. 7: 4, טוֹבָם, *the best of*

them. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as קֹדֶשׁ הַקְּדוּשִׁים, *holy of holies*, i. e. the most holy place; Ecc. 1: 1, הֶבֶל הַהֲבָלִים, *vanity of vanities*, i. e. exceedingly vain. So 1 K. 8: 27, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, *God of gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, 'now the serpent was חָיָה הַשָּׂדֶה, *cunning above all the beasts of the field*,' i. e. the most cunning of all. (e) Some nouns necessarily imply a superlative in themselves; viz. (1) ראש *head*, as Ps. 137: 6, ראשׁ שְׂמֵחָתִי, *the head of my joy*, i. e. my highest joy. (2) בְּכוֹר, *first born*, as Is. 14: 30, בְּכוֹרֵי דָלִים, *first born of the wretched*, i. e. most wretched; Job 18: 13, בְּכוֹר מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) מָאָר *very*, or מָאָר מָאָר *very very*; as Gen. 7: 19, 'the waters increased מָאָר מָאָר, *very exceedingly*,' etc. (b) By repeating the same word; see § 438. (c) By two synonymous words, see § 438. d. and Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. 10: 15, רַעַת רַעֲתָבָם, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen., instead of the same word being repeated, § 438. d. Note. (e) The name of God placed after a noun sometimes makes it specially intensive; as Jonah 3: 3, a great city גְּאֻלְהִים *before God*, i. e. really or truly very great; Gen. 10: 9, 'Nimrod was a mighty hunter לִפְנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7: 20, 'Moses was ἀρεῖος τῷ Θεῷ, *fair to God*,' i. e. very fair; Luke 1: 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with *plural* nouns, and follow the same gender. They may be put (a) In the const. state with nouns to which they relate; e. g. שְׁלֹשֶׁת יָמִים, *three days*, lit. a threeness of days. (b) In apposition, or perhaps *adverbially*, with the nouns to which they relate, and either before or after them; e. g. שְׁלֹשָׁה בָּרָאשִׁים *three sons*, בָּנוֹת שְׁלוֹשׁ *three daughters*. The position of the cardinal number *after* the noun, is less common, and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather *adverbially*, with nouns plural or singular, and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1: 44, שְׁנָיִם עָשָׂר אִישׁ, *twelve men*; 2 Sam. 9: 10, חָמֵשֶׁה עָשָׂר בָּנִים, *fifteen sons*, etc.

§ 459. The tens (20—90) are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. 11: 33, עֶשְׂרִים עָרִי, *twenty cities*; Gen. 32: 15, אֵילִים עֶשְׂרִים, *twenty rams*.

§ 460. Numbers composed of tens and units (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the *singular*; but when the noun precedes, it is in the *plural*. In both cases the gender of the smaller numeral is the same as that of the noun. E. g. Deut. 2: 14, שְׁלֹשִׁים וְשָׁמוֹנֶה שָׁנָה, *thirty and eight years*; Jos. 19: 30, עָרִים עֶשְׂרִים וּשְׁתַּיִם, *cities twenty and two*, etc.

§ 461. The numerals מאָה *a hundred* and אָלֶפֶּה *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17: 17, מֵאָה שָׁנָה, *a hundred years*; 25: 7, 17, מֵאָה שָׁנָה, *a hundred of years*; 2 Chr. 3: 16, רִמּוֹנוֹת מֵאָה, *100 pomegranates*; Is. 7: 23, אָלֶפֶּה גִּפְנִי, *a thousand of vines*; Ezra 8: 27, אַרְבָּעִים אָלֶפֶּה, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases the numerals are used alone to designate weights, measures in common use, and time, the noun being omitted. E. g. Gen. 20: 16, אָלֶפֶּה כֶּסֶף, *a thousand [shekels] of silver*; Ruth 3: 15, שֵׁשׁ שְׁעָרִים, *six [measures] of barley*; 1 Sam. 10: 4, שְׁתֵּי-לֶחֶם, *two [loaves] of bread*. The word אַמָּה *cubit*, commonly takes the preposition בְּ after the numeral; as Ex. 27: 18, מֵאָה בְּאַמָּה, *one hundred in cubits*, i. e. 100 cubits. Gen. 8: 5, בְּאַחַד יְהִיּוֹם, *on the first [day] of the month*. Comp. § 551.

§ 464. The cardinal numbers beyond ten are also used as *ordinals*; and they are either put *before* the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בַּשְּׁבַע־עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16: 10, בְּשָׁנַת עֶשְׂרִים וְשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below ten are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. 18: 10, שְׁשֵׁנִי שָׁנָה, *the sixth year*, lit. the year of six; Gen. 8: 5, בַּיּוֹם הַרִאשׁוֹן, *on the first [day] of the month*; Lev. 23: 32, בַּחֲמִישֵׁהּ, *on the ninth of the month*, etc. as in English.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7: 8, שְׁנַיִם שְׁנַיִם, *two and two*, or *two by two*; Gen. 7: 3, שִׁבְעָה שִׁבְעָה, *seven and seven*, or *by sevens*.

PRONOUNS.

Primitive pronouns.

§ 467. These are more usually omitted before verbs; but when employed, they seem intended to give more energy to the expression.

Such pronouns are commonly found only in the Nominative; but occasionally they occupy the oblique cases as the following section shews.

§ 468. When a pronoun of any form is to be repeated for the sake of emphasis, it is done by using the *primitive* form; and this form thus repeated, is in any case required by the nature of the sentence. E. g.

(a) In the Nom.; as Ps. 9: 7, אָבַד זְכוֹרָם הַמָּזָה, *the memory of them of them has perished*, i. e. the very memory of them, etc. (b) In the Gen.; as 1 K. 21: 19, 'the dogs shall lick אַחַת־דָּמְךָ גַּם אַחַת, *the blood of thee even of thee*.' (c) In the Dat.; as Hag. 1: 4, הֲיֵשֶׁת לָכֶם אַתֶּם, *is it a time for you yourselves?* (d) In the Acc.; as Gen. 27: 34, בְּרַכְנִי, גַּם אֲנִי, *bless me even me*. (e) In the Abl.; as 1 Sam. 25: 24, בִּי אֲנִי, הֲעֵינִי, *with me even me [be] this evil*.

Note 1. The primitive pronoun is sometimes placed first; as Gen. 49: 8, 'Judah יִרְדְּנָה אֶחָדֶיךָ, *thee thee shall thy brethren praise*.'

Note 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. 4: 27, וְיֵשֶׁת, גַּם הוּא יִלְדָּה, *and to Seth even to him was born a son*.

§ 469. *Primitive pronouns used for the verb of existence.* (a) When a personal pronoun is the *subject* of a sentence, it implies the verb of existence (הָיָה) after it; the verb itself being usually omitted.

E. g. Gen. 42: 11, בְּרִיִּים אַנְחֵנוּ, *we [are] righteous*; Gen. 29: 4, מֵאַתָּה יָצֵאת, *whence [are] ye?* Gen. 3: 10, עֵרֶם אָנֹכִי, *I [am] naked*.

Note. *Personal pronouns of the THIRD person, sometimes stand simply in the place of the verb of existence* ; e. g. Gen. 9: 3, 'every thing which moves **הוא חי**, *which is alive*;' Ps. 16: 3, 'the saints **אשר יהוה**, *who are in the land*;' Zech. 1: 9, **מה יהוה אלה**, *what are these*? Plainer still is this principle in such cases as follow ; viz. Zeph. 2, 12, 'ye Cushites, victims of my sword **אתם יהוה**, *are ye*;' 2 Sam. 7: 28, **אתה-הוא האלהים**, *thou art God*,' Ezra 5: 11, "the servants of God **אנחנו** (Chaldaic), *are we*,' answering to the Heb. **יהוה**. In Syriac and Arabic, this use of the personal pronoun is very common.

§ 469. *a. Primitive pronouns of the third person, viz. הוא, היא, הם, הן*, are very frequently employed as demonstrative pronouns.

E. g. הוא **ביום ההוא**, *in that day*; **הגוים ההם** *those nations*. Comp. § 167. Note.

Suffix Pronouns.

§ 470. In general the pronouns suffixed to verbs are in the Acc. case; those suffixed to nouns are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* (a) These sometimes express the sense of the Dative; as Jos. 15: 19, **נתתני**, *thou hast given to me*; Zech. 7: 5, **הצמתני אני**, *have ye fasted for me for me*, i. e. on my account; Job 10: 14, 'if I sin **ושמרתני**, *then thou watchest it for me*, i. e. on my account; Prov. 13: 20, **שֶׁהָרָו מוֹסֵר**, *he seeks for him correction*; Ps. 94: 20, **יִהְיֶה רָךְ**, *is it bound to thee*? (b) They sometimes denote relations which are usually expressed by particles; as Is. 65: 5, **קִדְשִׁיתִיךָ**, *I am more holy than thou*; 1 K. 21: 10, **וַיַּעֲדֵהוּ**, *and caused them to testify against him*; Ps. 42: 5, **אֶדְוֶם**, *I moved along with them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* (a) These sometimes express the sense of the Dative; as Ps. 115: 7, **רַגְלֵיהֶם—וַיְדִיחֵם**, *they have hands—they have feet*, for **לָהֶם יָדִים**, *hands are to them*, etc. (b) They express the sense of the preposition על; as Ex. 15: 7, **קָמְיִךָ**, *those who rise up against thee*, instead of **קָמִים עָלֶיךָ**. So Ps. 53: 6, **הַנֶּגֶד**, *him who encampeth against thee*.

Note. The suffixes of nouns may have either an active or a passive sense: e. g. (a) Active; as **חַמְסִי**, *my violence*, i. e. that which I do; **סִפְרִי**, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, **חַמְסִי**, *my violence*, i. e. that which is done upon me; Ex. 20: 20, **יִרְאָתוֹ**, *his fear*, i. e. which he inspires; Is. 56: 7, **הַפִּלְתִּי**, *my prayer*, i. e. the prayer offer-

ed to me; Ps. 56: 13, נִדְרֶיךָ, *thy vows*, i. e. vows made to thee; Is. 21: 2, אֲנָהּרָהּ, *her sighing*, i. e. the sighing over her, or on her account. Comp. § 424.

N. B. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. § 552 seq.

Position of pronouns.

§ 473. (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to sense belongs to the *first* noun) is usually placed after the *second*.

E. g. Dan. 9: 24, עִיר קְדוֹשֶׁךָ, *thy holy city*, lit. the city of thy holiness; Is. 2: 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. 3: 11, עֲלִיזֵי גִאֲוָהֶךָ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is attached to the *first* noun.

E. g. Ps. 71: 7, מַחְסֵי-עֹז, *my strong refuge*, lit. my refuge of strength. Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain, as it admits of another solution, viz. by the ellipsis of the first noun before the second.

§ 474. Pronouns usually stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87: 1, יְסוּדָתוֹ בְּהֶרְרֵי קֹדֶשׁ, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8: 21, עָבַר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. 9: 13, 'when he taketh vengeance for blood זָכַר אֹהֶלָם, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65: 10. 68: 15. 18: 15, comp. v. 18. Job 37: 4.

Note. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44: 3, 'by thy hand thou didst drive out the nations, וַתַּצִּיחַם, *and didst plant them*,' i. e. the Israelites, as appears from v. 2. So Ps 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where דוּרָא probably refers to *Nineveh* in v. 11.

Nouns used for pronouns.

§ 475. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person

addressed, sustained, instead of using pronouns; e. g. Gen. 44: 16, 'what shall we say to my lord?' i. e. to thee; 'lo, we are servants to my lord,' i. e. to thee. Verse 19, 'my lord asked his servants,' etc. i. e. thou didst inquire of us.

(2) The place of the personal pronouns, especially in a reflexive sense, is often supplied by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By שׂוּל soul, most frequently; as Job 9: 21, לֹא יָדַע בְּנַפְשִׁי, *I know not myself*; Ps. 7: 3, 'lest like a lion יִרְדֵּךְ בְּנַפְשִׁי, *he rend me*;' Ps. 3: 3, הִלְבַּשְׁתָּנִי, *to me*; Ps. 11: 1. 16: 10. 35: 3. Amos 1: 8, 'Jehovah hath sworn בְּחַפְצוֹ, *by himself*.' (b) By פָּנִים person; as Prov. 7: 15, הִלְבַּשְׁתָּנִי, *to seek thee*; Ezek. 6: 9, בָּקְטוּ בְּפָנֵיהֶם, *they abhor themselves*, etc. (c) By לֵב heart; as Ex. 9: 14, הִלְבַּשְׁתָּנִי, *thymself*; Ps. 16: 9, הִלְבַּשְׁתָּנִי, *I myself*, etc. (d) Occasionally by several other words; as Ps. 7: 6. 16: 9, חַיִּים life, and כֹּבֶד heart or soul; Is. 26: 9, רוּחַ spirit; Ps. 6: 8, עֵינַי eye; Ps. 16: 9, בָּשָׂר flesh; Ps. 17: 14, בֶּטֶן belly; Ps. 6: 3, עֲצָמוֹ bone; 1 Sam. 20: 17, יָד hand, etc. The same usage prevails very extensively in Aramaean and Arabic.

Anomalies of pronouns.

§ 476. Departures from concord in respect to gender, number, etc., are called anomalies here. These are somewhat frequent, and may be ranked under several heads; comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun sing. not unfrequently relates to a noun plural, i. e. it is used in a collective sense, like a noun of multitude; as Deut. 21: 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God נָתַנוּ gives HIM (sing.) into thine hand,' etc. Josh. 2: 4, 'and the women took the two spies, וַתִּצְפְּנוּ and hid him.' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe passim.

Note. Pronouns singular being often employed in a *generic* or *collective* sense, in the same way as nouns of multitude, they exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender*. (1) The masc. is used for the feminine; as אָמַר for אָמְרָה, Ezek. 13: 20. הָיָה for הָיְתָה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. כֵּם for כֶּן, Ruth 1: 8, 11, 13. הֵם for הֵנָּה, Ruth 1: 19. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe. הֵם for הֵנָּה, Judg. 19: 24. הֵם for הֵנָּה, 2 K. 18: 16. 2 Chron. 29: 3. (2) The fem. for the masculine; as הָיְתָה instead of הָיָה, 2 Sam. 4: 6. Jer. 50: 5. אָמְרָה for אָמַר, Deut. 5: 24. Ezek. 28: 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job 14: 19, סְפִירָהּ, where the antecedent of הִיא is מַלְאָכִים plur. masc. Is. 35: 7, רִבְצָהּ [in] the laier of her, i. e. of the תַּנִּינִים plur. masc.

Relative pronouns.

§ 477. The relative אֲשֶׁר (also וְהֵ and וְהִי when used as relatives, § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative אֲשֶׁר is often joined in sense with other words, merely to give them a *relative* meaning; e. g.

(a) With nouns and pronouns; as Gen. 13: 16, אֲשֶׁר אֶת-עָפָר, *which dust*; לוֹ, אֲשֶׁר לוֹ, *to whom*; אֲשֶׁר אֹתוֹ, *whom*; Deut. 28: 49, אֲשֶׁר לְשׁוֹנוֹ, *whose language*; Ps. 1: 4, אֲשֶׁר תִּדְּפֶנִּי רִיחַ, *which the wind scatters*, etc. (b) With adverbs; as אֲשֶׁר שָׁם, *where*; אֲשֶׁר מִשָּׁם, *whence*, etc.

Note. The word אֲשֶׁר is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [בּוֹ] אֲשֶׁר נִבְרָאתָ, *where thou wast created*; Ex. 32: 34, אֶל-אֲשֶׁר [מְקוֹמָם] *to what [place]*; Is. 43: 4, מִמָּאֲשֶׁר [זֶמַן] *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 553.

Note 2. אֲשֶׁר not only designates a relative sense, but often includes with it the sense of *these* or *those*; e. g. אֲשֶׁר תָּאָר, *THOSE WHOM thou shalt curse*, Num. 22: 6; לְאֲשֶׁר, *to those which*, etc.

VERBS.

Usual principles of concord.

§ 479. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33: 13, וְיָמָתוּ כָּל-הָעֶצְאָן, *then all the flock will die*; comp. § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence begins with a verb sing., and proceeds with plur. verbs; e. g. Ex. 1: 20. 33: 4. Is. 2: 20. Ps. 14: 1, etc. See further on nouns of multitude, § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17: 10, 'and Moses and Aaron and Hur עָלוּ *ascended*;' Ps. 85: 11, הַמֶּרֶם וְהָאֱמֶת נִפְגְּשׁוּ, *mercy and truth are met together*; Gen. 8: 22, etc.

Note. *Exceptions.* Cases occur rarely, where a verb sing. is used after several Nominatives; e. g. Ex. 21: 4, הָאִשָּׁה וְיִלְדֶיהָ חָהָה, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (הָיָה), this verb often agrees with the latter.

E. g. Gen. 27: 39, מְשַׁמְנֵי הָאָרֶץ יִהְיֶה מוֹשְׁבָהָ, *rich countries shall be thine abode*; Gen. 31: 8. Lev. 25: 33. Ezek. 35: 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

I. As to number.

§ 484. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. 2.

E. g. Gen. 1: 1, בָּרָא אֱלֹהִים, *God created*; Ex. 21: 29, בָּעֲלֵיו יוּמָה, *his owner shall be put to death*. But in a few cases the *pluralis excellentiae* takes a verb in the plural; e. g. Gen. 20: 13. 31: 53. 35: 7. Ex. 32: 4, 8. 2 Sam. 7: 23.

§ 485. Plural Nominatives of the fem. gender, which relate to *beasts* or *things* and not to persons, frequently take a verb singular whether it precede or follow them.*

E. g. Ezek. 26: 2, נִשְׁבְּרָה הַלְחֹמוֹת, *broken is [are] the gates*; Joel 1: 20, בְּהִמּוֹת תִּצְרֹחַ, *the beasts cry [cries]*; Gen. 49: 22. Jer. 4: 14. 48: 41. 51: 29, 56. Ps. 119: 98. 87: 3. Job 27: 20, etc.

§ 486. *Vice versâ*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1: 10, בְּיָמֶיהָ יִקְרָא מִלְחָמָה, *when there shall happen war*; Judg. 5: 26. Job 17: 16. Is. 28: 3. Obad. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

E. g. Ex. 31: 14, מְחַלְלֵיהָ יוּמָה, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. 27: 16. 3: 18. 28: 1. Gen. 47: 3. Ex. 31: 14.

§ 489. When the verb *precedes* a plural Nominative, it

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanus*. Compare the Greek neuter plurals, as joined with verbs singular.

is not unfrequently put in the singular ; and sometimes when it follows one.

E. g. 1 Sam. 1: 2, וַיְהִי לִפְנֵינָהּ יְלָדִים, *and there was to Peninnah children*, i. e. Peninnah had children ; Is. 13: 22, עֲנֵה אֲיִים, *the jackals shall howl* ; Deut. 5: 7. Judg. 13: 12. 2 Sam. 21: 6. Ps. 124: 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally, even when the verb follows a plur. Nom. ; as Ecc. 2: 7, בְּנֵי בֵיתִי הָיוּ לִי, *there were slaves to me*, i. e. I had slaves ; Gen. 46: 22, 'these were the sons of Rachel אֲשֶׁר יָלַד אֶשָׁר *which were* [lit. was] *born to Jacob* ;' Gen. 35: 26. Dan. 9: 24. Is. 64: 10.

Note. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural ; as Gen. 1: 14, וַיְהִי, מְאֹרוֹת, *let there be lights*, . . . וַיְהִי *and let them be* for signs, etc.' Num. 9: 6. Ezek. 14: 1. Esth. 9: 23.

II. As to gender.

§ 490. Feminine Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25: 27, הַבִּיאוּ שִׁפְחָתְךָ, *thine handmaid brought* ; 1 Chr. 2: 48, פִּיגְלָנִשׁ יָלַד, *the concubine bore* ; Judg. 21: 21, וְאֵם יֵצְאוּ בָנוֹת, *if the daughters go out* ; Ruth 1: 8, 'even as *ye* [Ruth and Orpah] *have done* to the dead ;' Is. 57: 8, וַתִּבְרָתִי-לָךְ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. 2: 8. 11: 32. 1 K. 22: 36. Ecc. 7: 7. 12: 5. Jer. 3: 5. Cant. 3: 5. 5: 8. 8: 4. 2 K. 3: 26. Gen. 15: 17.

Note. In a *very few* cases, a masc. Nominative singular is followed by a verb fem. ; e. g. Ecc. 7: 27, אֲמַרְתָּה קְהֵלֶת, *saith the Preacher*, where the verb follows the grammatical *form* of the Nom. rather than the *sense* of it ; Judg. 11: 39, וַתְּהִי-חֻק, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb ; and sometimes both, in the same construction.

E. g. Is. 33: 9, אֲבֵל אֶמְלִיחָה אָרֶץ, *the land mourns and is withered* ; 14: 9. Job 20: 26. Lev. 3: 1. 5: 1. etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472) ; which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine ; and in some cases they admit no other ; comp. § 480.

E. g. Ex: 5: 16, הִטָּאת עַמֶּךָ, *thy people have sinned*. So the name of a nation, as Ps. 114: 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations, countries, and towns* are of the masc. gender, when they are used to denote the *inhabitants*; but they are fem., when they only designate *place*; comp. § 320.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest; e. g.

(a) With a masc. noun; as Prov. 27: 9, שָׁמֵן וְקֹטֶרֶת יַשְׂמִיחַ לֵב, *ointment and perfume make [makes] glad the heart*; Hos. 9: 2, etc.

(b) With the nearest noun; as Num. 12: 1, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Num. 20: 11, וַתִּשְׁתְּ הָעֶדְיָה וּבְעִירָם, *and the multitude and their cattle drank*; Gen. 7: 7. 1 K. 17: 15. Esth. 9: 29. 2 Sam. 3: 22. Comp. § 481.

For the *general rule* respecting the composite Nominatives, see § 481.

Note. Where there are several Nominatives connected, and the sentence begins with a verb singular, it *commonly* proceeds with a verb plural; as Gen. 21: 32. 24: 61. 31: 14. 33: 7. Comp. § 489. Note. § 480.

III. Number and gender.

§ 494. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all מְרִבִּית *the increase* of thy house יָמוּתוּ, *shall die*;' Jer. 44: 12, שְׂאֲרִית, 'the remainder of Judah who שִׁמּוּ *set* their faces;' Zeph. 2: 9. Gen. 48: 6. This is *constructio ad sensum*, § 449. b. Note.*

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) *Vice versâ*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (a) Job 42: 15, לֹא נִמְצְא נָשִׁים כָּפוֹת, *there were [was] not found women so beautiful*; Jer. 48: 15, עָרֶיהָ עָלָה, *her towns ascended* in the flames; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17. Ps. 57: 2. 87: 3. Job 22: 9. Comp. § 489. § 490. (b) לֹא תִמְעַד אֲשָׁרָיו, *his steps totter [totters] not*; Job 14: 19, תִּשְׁטַף כִּפְיָהּ, *its floods overflow [overflows]*; also when the verb *follows*, as Jer. 49: 24, חֲבָלִים יִחַזְקוּהָ, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly.* When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

E. g. 2 Sam. 10: 9, 'and Joab saw that *הַיְהוּדָה פָּנָיו מִלְחָמָה*, *the front of the battle was* against him;' where the verb agrees with *מִלְחָמָה*. Is. 22: 7, *מִבְּחַר עֲמֻקֶּיךָ מָלְאוּ*, *the choice part of thy vallies*, i. e. thy choice vallies, *shall be filled*; where the verb agrees with *עֲמֻקֶּיךָ*. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

Note. The solution of this seems to be the intimate connection or oneness of two nouns in regimen; § 332.

§ 497. *Anomalies as to the Dual.* We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, *וַיְהִי יָדָיו*, *his hands [was] were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, *וַיְעִיֹר קִנָּה*, *and his eyes [was] were dim*; Deut. 27: 7, *Kethibh*.

Note. For anomalies of the like character with these in §§ 484—496, in regard to pronouns, see § 476.

Impersonal verbs.

§ 498. These are made in Hebrew by the 3d pers. masc. or fem. sing. of either the Praet. or Fut. tense; and sometimes by the Inf. mood.

E. g. *וַיְהִי*, *and it happened*; *מֵר לִי*, *it is bitter to me*; *יָנוּחַ לִי*, *I am quiet*, lit. *it is quiet to me*; *צָר לִי*, or *וַיָּצַר לִי*, *it was grievous to him*; 1 Sam. 30: 6, *וַתָּצַר גְּדֹוֹר*, *and it was grievous to David*; Job 4: 5, 'but now *תָּבוֹא אֵלַי*, *it comes upon thee*;' Ps. 18: 7, Inf. *בָּצַר לִי*, *when it was ill with me*. In Gen. 4: 26, *הוּיָהּ* (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition *ל*.

E. g. *צָר לִי* *it is grievous to me*, i. e. *I am grieved*; *בָּצַר לִי*, *when it was ill to me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent, e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, *קָרָא* [one] *called*; Gen. 48: 1, *וַיֹּאמֶר* and [one] *told*; 1 Sam. 26: 20, *וַיִּרְדֵּף* [one] *pursues*; 16: 23. Is. 9: 5. 64: 3, 'from everlasting *לֹא שָׁמְעוּ* [they] *have not heard*;' 47: 1, *לֹא יִקְרְאוּ-אֵלָהּ* [they]

shall not call thee, etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on, tout le monde*, etc. in French, or to the Greek *λέγουσι*, etc. and is quite common in Hebrew.

Note 1. Sometimes the Nom. is expressed by *אִישׁ, אָדָם*, etc. ; and sometimes the act. Part. of the verb is employed as the Nom., as Is. 16: 10, *יִדְרֹךְ הַדְרֹךְ*, *the treader shall tread*, i. e. one shall tread ; Is. 28: 4, *יִרְאֶה הָרְאֶה*, *the seer sees*, i. e. one sees ; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, *הַנְּטִיעַ הַנְּטִיעִים*, *the planters shall plant*, i. e. one shall plant ; Nah. 2: 3.

Note 2. The 3 pers. plural, or a Part. plural used as a verb, is often to be rendered *passively* in such cases ; as Job 34: 20, *יִסְרֹר אֲבִיר*, *the mighty one is removed*, lit. they remove the mighty one ; Prov. 9: 11, ‘for by me *יִרְבּוּ* are increased [lit. they increase] thy days, and years *יִסְתַּבּוּ* are added [lit. they add] to thee ;’ Gen 39: 22, ‘all which *עָשִׂים שָׁם* was done there,’ lit. they did or were doing there. Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, *τὴν ψυχὴν σου ἀπαιτοῦσι*, *thy soul shall they require*, i. e. thy soul shall be required ; 16: 9, *ὅτε ὡραῖα, ὑμεῖς λαμβανέσθε*, *ye may be received*, lit. they may receive you, etc.

(b) Occasionally the *second* person of the verb is employed in a similar way ; e. g. Is. 7: 25, *לֹא תָבוֹא שָׁמָּה*, *one shall not come there*, lit. thou shalt not come ; Job 18: 4. Lev. 2: 4. Also in the common phrase with the Inf., *עַד בֹּאֲךָ* *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used indifferently, in a great many cases, to express the same idea. Both of them may be made *Aorists* by prefixing Vav, § 208, § 209, and by some other particles placed before them ; but the *predominant* use of the Praeter is to express *past* time of some shade or other ; and the *predominant* use of the Future is to designate some shade of *future* time.

§ 503. *The Praeter tense* of verbs is used to designate the meaning of various tenses.

(a) For the Perfect tense, which is its appropriate use ; e. g. Gen. 3: 13, ‘what is this which *עָשִׂיתָ*, *thou hast done* ?’ 3: 11, ‘who *הִגִּיד* *has told* thee ?’ 3: 14, 17, 22.

(b) For the Pluperfect tense ; e. g. Gen. 2: 2, ‘God finished the work *עָשָׂה*, *he had made* ; 2: 5, ‘Jehovah *הִמְטִיר* *had not caused* it to rain.’

(c) For the past tense of narration or historic tense; e. g. Gen. 1: 1, 'God בָּרָא *created*;' 1: 2, 'the earth הָיְתָה *was*;' 29: 17, 'Rachel הָיְתָה יְפֹת-הַצֶּמֶר *was beautiful in appearance*.'

The Fut. with Vav conversive commonly follows the Praeter, in the same sentence or in a succeeding one, in order to avoid repeating the Praeter. This form of tense is common, where a subsequent narration is connected with a preceding one. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as גָּדֹל *he is great*, חָכָם *he is wise*, etc. (2) When the object of the verb is to express *a state of acting*; as Ps. 119: 28, 'my soul בָּלָפָה *weeps* for trouble;' 119: 30, 'the way of truth בָּחַרְתִּי *I choose*;' Is. 1: 15, 'your hands מְלֵאָה *are full* of blood.' (3) In general propositions designating action at *any* time; as Ps. 1: 1, 'blessed is the man who לֹא הֵלֵךְ *walketh not*—לֹא דָבַד *treadeth not*—לֹא יָשָׁב *sitteth not*; and so often. The Fut. is employed in the same way.

(e) For the Fut. tense; (1) In prophecies, protestations, and assurances; as Is. 9: 1, 'the people who have walked in darkness רְאוּ (see) *shall see* a great light;' Is. 2: 2, וְהָיָה *and it shall come to pass*; 2: 3, 4, 11, 17, 19, et saepe. (2) When a Fut. form (with a future meaning) precedes the Praeter in the same construction; as Is. 1: 30, 31, יִתְהַיֶּה *ye shall be* as an oak—וְהָיָה הַיָּמִינִי *and the mighty man shall be*, etc.; 3: 25, 28, 'thy men יִפְּלוּ *shall fall* by the sword—and her gates יִאֲבֹנוּ *shall mourn and lament*;' and so often.

Note 1. The conjunction Vav in such cases may precede the verb itself, as in *e. 2.*; or precede the Nom. when this stands before the verb; e. g. Job 19: 27, 'I shall see וְיַעֲיִנִי רְאוּ *and my eyes shall behold*,' where רְאוּ is made Fut. by the Vav before its Nominative. In some cases Vav is omitted, particularly by poetic license, and the Praeter still designates the sense of a Future.

Note 2. Any word expressive of Future time and standing in connection with any construction, requires the Praet. that follows (with a Vav prefixed) to be rendered as a Future; e. g. 1 Sam. 2: 31, 'behold the days בָּאִים *are coming*, וְגָדַעְתִּי *when I will cut off*, etc. So with an Inf.; as Deut. 4: 30, לָךְ בָּצָר *when thou shalt be troubled*, וְיִמָּצְאוּךָ *and these things shall overtake thee*; Gen. 2: 5. So also, Ex. 17: 4, עוֹד מְעַט *yet a little time*, וְסָקְנִי *and they will stone me*; Ex. 16: 1, 'at evening יִירָעָתֶם *ye shall know*.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6: 21, לָךְ קַח *take for thyself*, וְאַסְפָּתָה *and collect*; comp. above in *e. 2.* (2) Sometimes when

Vav is prefixed without a preceding Imp.; as Gen. 33: 10, 'if I have found favor in thine eyes, וְלָקַחְתָּ then take, etc. Ruth 3: 9. Gen. 47: 23. Deut. 29: 7, 8.

(g) For the Subj. mood in all its tenses, especially when a Fut. with a Subj. meaning precedes in the same construction, § 504. h; e. g. (1) For the Present; as Gen. 3: 22, פָּן-רָשָׁעוֹ, lest he put forth his hand, וְלָקַח and [lest he] take, וְאָכַל and [lest he] eat, etc. (2) For the Imperf.; as Is. 1: 9, הָיִינוּ 'we should be as Sodom, דָּמִינוּ we should be like Gomorrha;' Gen. 13: 13, וְהָפְקוּם—וָמָרוּ, should one hurry them—then they would die; Ruth 1: 12. Judg. 8: 19. (3) For the Pluperf.; as Is. 1: 9, 'unless Jehovah הִתְיָר had left us a remnant, etc.' 2 K. 13: 19, 'then הִכִּיתָ thou wouldst have smitten the Syrians.' Job 10: 19. Num. 22: 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2: 21, עַד אֶם-בָּנִי, until they shall have finished; 3: 18. Is. 4: 4. Gen. 24: 19.

§ 504. The Future tense of verbs is used with a variety of meaning; viz.

(a) To indicate future time; which is its *appropriate* use.

(b) For the present tense; e. g. לֹא אֲדָע, I know not; אֵל אֲדַבֵּר, I cannot; מֵאַיֵּן תָּבוֹא, whence comest thou? מַה תִּבְקֹשׁ, what seekest thou? Also in general propositions; as 'a wise son יִשְׂמַח makes glad his father.' Such a use of the Fut. is very common, and agrees with the common use of it in Arabic.

(c) To designate *past* time; e. g. (1) Often when preceded by particles that indicate *past* time. (a) By אָז then; as Jos. 10: 12, אָז, יִדְבָּר, then spake he. (b) By טָרָם, not yet; as Gen. 2: 5, וְהָיָה, טָרָם was not yet, or before it was. But sometimes the sense is *future* after these particles; as Ex. 12: 48. Job 10: 21. (2) Sometimes (not very frequently) it indicates the *past* time of narration, i. e. it is employed as the *historic* tense; e. g. Gen. 2: 6, 'and a mist יָעָלָה went up, etc.' 2: 10, 'and thence יִפְרָד it was divided, etc.' 2: 25, וְלֹא יָתְבוּ וְשָׁמוּ, and they were not ashamed. Is not this occasioned by the Vav which precedes? Comp. § 503. e. 2. Note 1.

(d) With Vav conversive the Fut. forms a common historic tense.

Note. Vav does not always stand before the verb itself in such cases, but may stand before some word intimately connected with it; e. g. Gen. 2: 10, וּמִשָּׁם יִפְרָד, and thence it was divided.

(e) Without such Vav it is sometimes employed to denote *habitual* or *continued* action; as 1 K. 5: 25, 'thus much Solomon יָתַן gave to Hiram yearly;' Job 1: 5, 'thus יַעֲשֶׂה did Job continually; 2 Sam. 12: 31. 2 Chr. 25: 14.

discriminately ; comp. § 504. *f.* § 201. The Imp., besides its *proper* sense, is employed for the Future ; viz.

(a) When two Imperatives immediately succeed each other ; in which case the latter often has a Fut. sense, and the former a conditional one ; e. g. Gen. 42: 18, עֲשׂוּ וְחִיּוּ, *do this and live*, i. e. do this and ye shall live ; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16. 45: 22. 55: 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning ; e. g. (1) Sometimes when it stands *before* the Fut. ; as Is. 45: 11, שְׁאֲלֵנִי WILL ye inquire of me—and תִּצְוֵנִי will ye prescribe to me ? 6: 9. (2) When it stands *after* the Fut. ; as Gen. 45: 18, וְאֶתְּנָהּ and I will give you . . . וְאָכְלֵךְ and ye shall eat, lit. eat ye. Gen. 20: 7. Is. 54: 14. Ruth 1: 9.

Use of composite Verbs.

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by *prefixing* prepositions to them ; but it inserts a preposition *between* them and the noun or pronoun which follows them.

Different prepositions are used in order to vary the shades of meaning ; and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite* ; like our English, *put, put by, put up, put in, put down, put aside, put away*, etc.

E. g. נָפַל *to fall* ; עַל נָפַל *to fall over to, to fall away* ; מִן נָפַל *to leave, to depart from* ; לְפָנַי נָפַל *to fall down before any one*. קָרָא *to call* ; בְּ קָרָא *to call to, to invoke* ; לְ קָרָא *to name*. שָׁאַל *to ask* with an Acc. of the *person* ; שָׁאַל *to demand*, with an Acc. of the *thing* demanded ; בְּ שָׁאַל *to consult any one*.

§ 507. No definite rules can be made out, for the very various usage of prepositions in these cases. The lexicons and practice only can give the requisite information. The following distinctions may aid the learner, in a few cases ; viz.

(a) The preposition בְּ is often put after verbs signifying *to be angry, to trust, to hold, to sin against, to reprove*, etc. ; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch*, etc.

(b) The preposition לְ is often put after verbs signifying, *to make, to attain to, to become any thing* : as 2 Sam. 7: 14, 'I will be to him לְאָב, *for a father* [a father], and he shall be to me לְבֵן, *for a son* [a son] ;' 1 Sam. 4: 9, הִירִיתֶם לְאַנְשֵׁים, *be ye for men*, i. e. be men, act courageously ; Gen. 2: 22, 'and Jehovah made the rib לְאִשָּׁה, *for a woman*,'

i. e. a woman. The later Hebrew makes more frequent use of לָּ in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

Note. This is the habitual construction after the verb הָיָה signifying *to become*; e. g. Gen. 2: 7, הָיָה לְנֶפֶשׁ חַיָּה, *became an animated being*.

(c) The particles כֵּן, מִן, עַל, בֵּין, בְּעֵד, אַחֲרַי, לְפָנַי, etc. are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

Note. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them; e. g. בָּכָה *to weep*, and *to bemoan*; הִלְךְ *to go*, and *to pass through*, Gen. 2: 14; יָשַׁב *to dwell*, and *to inhabit*; Ps. 22: 4, זָמַר *to sing*, and *to celebrate with praise*; so רָנַן, שָׂיר, etc.

§ 509. Many verbs in Hebrew govern an Acc. directly, without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בָּשִׂר *to bring good tidings to any one*, מָרָה *to be refractory AGAINST any one*, עָרַב *to give a pledge FOR any one*, etc. Among these are, verbs of *putting off and on*, of *ornamenting*; of *plenty and want*; of *dwelling in or among*; of *going out, coming in, coming upon, happening to*, etc. Verbs of *overflowing, overspreading*, etc. take the Acc. of the thing with which they overflow, etc.; as Ex. 3: 8, 'a land which יִרְבֹּשׁ חֵלֶב וְדָבַשׁ *overflows with milk and honey*; Joel 4: 18. Jer. 9: 17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case.

E. g. הִתְנַחֵם, *to celebrate a feast*; הִזְדִּיר, *to propose an enigma*, etc. Comp. the English, *to run a race, to fight a fight*, etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a *causative* meaning, (of course the conj. Piel and Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. 8: 17, מָלֵאוּ אֶת-הָאָרֶץ חֶמָס, *they filled [caused to be full] the earth with violence*; Gen. 41: 42, וּבִלְבָּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ, *and he clothed him with [caused him to put on] garments of fine linen*, etc.

Note. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify, *to anoint, to sow, to plant, to stone*, i. e. cover with stones, *to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert one thing into another*, as Job 28: 2, אֲבֵן יִצְוֶק נְהַשֵּׁה, *stone he fuses into brass*; Gen. 2: 7, 'God made man מִן הָאֲדָמָה with dust [out of dust] from the earth, where עָפָר is the Acc. of the material, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, עַל, etc. before the latter noun in cases like the above, is not unfrequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be regarded as having a preposition *implied* before the second noun in the Accusative.

Passive Verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80: 11, בָּסֶטִי הָרִים צִלָּה, *the mountains were covered with the shadow of it*. Ex. 25: 40. 28: 11.

Note. Sometimes verbs of a passive form have an active sense; and in this case they may govern an Acc., like active verbs; e. g. Job 7: 3, הִנְחֵלְתִּי יְרֵחִי שָׁוְיָא, *I have inherited months of vanity*, where the verb is in Hophal; Ex. 20: 5. Deut. 13: 3.

Infinitive absolute.

§ 514. (1) This is usually put *before* a finite tense of the same verb, and in this position serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23: 22, יַעֲרֶם הוּא, *very subtilely will he deal*; 20: 6, נִשְׁאַל נִשְׁאַל, *he has urgently requested*; Amos 9: 8, לֹא הִשְׁמִיד אֲשַׁמִּיד, *I will not utterly destroy*. Gen. 31: 30. 43: 3, 7, הֲיָרֹעַ יָדַע, *could we indeed know?* 37: 8, הֲמִלְכָּה תִּמְלֹךְ, *shalt thou indeed reign?*

(b) It denotes assurance, certainty; as Gen. 2: 17, מוֹת תָּמוּת, *thou shalt surely die*; 3: 4. 37: 33, טָרַף טָרַף, *he is surely torn in pieces*; Judg. 15: 2, אָמַר אֲמַרְתִּי, *surely I thought, or said*.

(c) In general, it gives intensity, energy, animation, vivacity, or some coloring of this nature, to the expression; although it is difficult always to express it in an English version.

So the intensive particles of the Greek, German, etc., cannot be well expressed in a translation.

(2) Put *after* a finite tense, it marks *continued* action.

E. g. 2 Sam. 15: 30, עָלוּ עִלָּהּ וּבְכוּהָ, *they went up continually weeping*; Gen. 8: 7, וַיֵּצֵא וַיָּצוּא וַיָּשׁוּב, *and it continued going and returning*; Gen. 19: 9, 'he is continually acting the part of a judge.' Is. 6: 9. Jer. 23: 17. 1 Sam. 6: 12. 1 K. 20: 37. 2 Sam. 3: 24. 26: 5. In such cases a participle is sometimes used as a second Inf., 2 Sam. 16: 5; or a noun, Is. 29: 14.

N. B. Although *continued* action, etc., is usually designated by the Inf. abs. placed *after* the finite verb, yet there are examples of this position which do not appear to differ from the cases under No. 1; e. g. Is. 22: 17. Jer. 22: 10. Gen. 31: 15. Dan. 11: 10, 13.

Note 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, שָׁקוּל יִשְׁקָל, with Inf. abs. in Kal and finite verb in Niphāl; Ezek. 16: 4, הִחַלְתִּי לֹא הִתְלַחֵתִּי, Inf. in Hophal and finite verb in Pual.

Note 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, אֲדַרְשׁ יִדְרֹשֻׁנִּי, *he will thoroughly thresh him*, roots אָרַשׁ and דָּרַשׁ, both signifying *to thresh*.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הָיִיב הַיָּטִיב *bene faciendo*, for *bene*; 1 Sam. 3: 12, הִחַל וּבָגָה, *incipiendo et finiendo*, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. 60: 14, שָׁחוּחַ *incurvando*, for שָׁחוּחַ; Hab. 2: 10, קָצוּהָ for קָצוּהָ. (b) With a finite verb; as Num. 23: 25, קַבֵּל לֹא תִקְבְּנִי, *thou shalt not curse at all*, for קָבֹוּב: Ruth 2: 16, שֶׁלֹּא תִשָּׁלַח, for שָׁלֹוּל; Ps. 50: 21, הָיִיתָ-אֲדָהָהּ for הָיָה, etc. Instances of this nature are so rare, that one hardly knows whether to rank them under the head of established usage.

§ 517. The Inf. abs. is sometimes used instead of a finite verb; and this for any mood, tense, or person.

E. g. Deut. 5: 12, שָׁמֹר simply, instead of תִּשְׁמָרֶנָּה, as it is in Deut. 6: 17; Ex. 20: 8, תִּזְכֹּר תִּזְכָּר for זָכֹוּר, as in Deut. 7: 18; Job 40: 2, הָרֹב *an contendendo*? for רָב, as in Judg. 11: 25. So Dan. 9: 5, מָרְדְּנוּ וְסָוֵר, *we have rebelled and apostatized*; Est. 9: 6. Jer. 14: 5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Ezek. 1: 14, 'the living creatures רָצוּ וַיָּשׁוּב *ran and returned*'; Ecc. 4: 2. Jer. 32: 44, 'fields shall they buy, וְכָתוּבָה *and they shall write* bills of sale, וְהָעֵד וְהָעֵדָה *and they shall seal them—and take witnesses*,' etc. Num. 15: 35. Deut.

14: 21. Is. 5: 5. Ezek. 11: 7, you הוֹצִיא *will I bring out,*' etc. 1 K. 22: 30. 2 Chr. 18: 29.

For the Imper.; Deut. 5: 12, שָׁמֹר *keep*; 1: 16. Jer. 2: 2, הֵלֹךְ *go*; 13: 1, etc. Num. 25: 17. See the first examples above.

Note. The Inf. abs. is in some cases to be translated in a *passive* sense; as Prov. 12: 7, 'the wicked הִפְּוֹךְ, *are to be destroyed.*' This is elliptical; the full phrase would be הִפְּוֹךְ בְּהִפְּוֹכֵהוּ. So הִפְּרָה, Prov. 15: 22.

§ 518. The Inf. abs. is also employed in an *energetic* sense, as a kind of *nomen actionis*, or to denote the *practice* of doing any thing.

E. g. אָלַהּ וְכָחַשׁ וְרָצַח וְגִנֵּב פָּרָצוּ, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. 4: 2. Is. 21: 5. 59: 4. Jer. 7: 9. 23: 14. 8: 15. 2 K. 4: 43. Prov. 12: 7. Ps. 22: 9.

Note. As the Inf. abs. has generally an *intensive* sense, whether employed with a finite verb or standing alone, it may be called the *energetic* form of verbs. The usage adverted to in § 517, § 518, shews that the Heb. language possesses a most striking power of brevity and energy.

§ 518 *a*. The Inf. abs. is sometimes employed simply as a verbal noun in the Acc. after an active verb.

E. g. Is. 42: 24, לֹא אָבוּ הֵלֹךְ, *they would not go*. Is. 7: 15, לִבְרָאָתוֹ, *until he know how to refuse*. Jer. 9: 4.

Infinitive construct.

§ 519. The Inf. const. being a sort of verbal noun, it is used like one in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. 2: 18, הִיְוָה הֶאָדָם, '*the being of the man alone is not good*;' 29: 19, תִּתֵּן (Inf. of יָתַן) '*my giving is good*;' 11: 6. 30: 15. (b) In the Gen.; e. g. Gen. 29: 7, יָצֵה יְהֻאֲסָף, *the time of collecting*; 2: 4, בְּיוֹם עֲשׂוֹה, *in the day of making*, Num. 9: 15. Ps. 128: 2, et passim. (c) In the Dat.; e. g. Num. 7: 5, וְיָדִיו, *and let them be for serving*, i. e. let them serve. 8: 11; Ezek. 30: 16, תִּהְדָּה לְהַבְּקֶה, *it shall be for being pierced through*, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. 3: 7, 'I knew not יָצָאת וְבָאת, *the going out or coming in*;' Jer. 5: 3. Gen. 21: 6. The Acc. here commonly has לְ before it; as Gen. 11: 8. Ex. 2: 15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. 39: 2, 'I will guard my way מִמַּשְׁטֵה, *from sinning*.'

§ 521. Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With **בְּ**; as Gen. 2: 4, **בְּיִצְרָאֵם**, *when they were created*, lit. in the being created of them; Ex. 16: 7, **בְּשָׁמְעוֹ**, *because he heard*; Is. 1: 15. (b) With **כִּי**; as Gen. 44: 30, **כִּיבֹאִי**, *when I come*; 39: 18, **כִּי־רִמִּי**, *when I lifted up*. (c) With **לְ**; Gen. 2: 3, **לַעֲשׂוֹת**, *when he made it*; Is. 7: 15, **לְדַעְתּוֹ**, *until he know*; 1 K. 16: 7, 'to provoke him by his doings, **לְהִיְיֹוֹת** *in that he was, or in respect to his being*. In like manner, with **מִן**, **עַל**, **לְמַעַן**, **מִפְּנֵי**, **אֲחֵר**, etc.

Note. The preposition **מִן** has often a *negative* sense in such cases; e. g. Gen. 27: 1, 'his eyes were dim **מִן־רְאוֹת**, *so that he could not see*, lit. from seeing; 16: 2. Ex. 14: 5. For **מִן** before the Inf. in comparisons, see § 454. b.

N. B. For the use of the Inf. const. instead of the Inf. abs., see § 516.

§ 522. The Inf. const. with **לְ**, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2: 5, 'and there was no man **לְעַבֹד**, *to till* the ground;' v. 10, 'and a river went out from Eden **לְהַשְׁקוֹת**, *to water* the ground;' 11: 6, 'all which they may purpose **לַעֲשׂוֹת** *to do*,' etc. When **בְּלֹאִי** (*not*) comes before an Inf., the **לְ** is put before it; as Gen. 3: 11, 'which I commanded thee **לֹא־לֵבְלֹאִי** *not to eat*;' i. e. the Inf. is used as a noun in regimen with **בְּלֹאִי**.

§ 523. The Inf. const. with **לְ**, and with the verb of existence (**הָיָה**) expressed or implied, constitutes a periphrasis expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter; as 2 Chr. 26: 5, **וַיְהִי לְדַרְשׁ אֱלֹהִים**, *and he sought God*, lit. and he was for seeking God; Gen. 15: 12, 'the sun **וַיְהִי לְבוֹא** *was about to go down*,' lit. was for going down; 2 Chr. 11: 22. Ezra 3: 12.

(b) Of the Present; as Is. 44: 14, **לְכַרֹּת־לּוֹ** [**הָיָה**], *he hews down for himself*, lit. [he is] for hewing down. Prov. 19: 8, 'he that is wise, **לְמַצֵּא טוֹב** [**הָיָה**], *findeth prosperity*,' lit. is for finding; Is. 21: 1.

(c) Of the Future; as Is. 38: 20, **יְהוָה יִהְיֶה לְהוֹשִׁיעַנִי** [**יְהוָה**], *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25: 14, 'Jehovah **יְהוָה יִהְיֶה לְהוֹדִיעָם** [**יְהוָה**] *will teach them*,' lit. will be for the teaching of them; 49: 15. 62: 10. Ecc. 3: 14. So Ps. 101: 8, 'soon **אֶצְמִית** *will I destroy* the wicked of the land, **לְהַכְרִית**, *I will cut off*,' etc.

(d) Of the Passive ; as Jos. 2: 5, 'and it came to pass *הָשַׁעַר לִסְגֹּר* when the gate was to be shut,' lit. at the shutting of the gate ; Deut. 31: 17, *וְהָיָה לֶאֱכָלָם*, and they shall be devoured, lit. and it shall be for devouring them ; Is. 6: 13.

(e) Of the Latin participle in *-dus*, or the English auxiliaries *shall, can, must*, etc. ; as 2 K. 4: 13, *מָה [הָיָה] לַעֲשׂוֹת*, what [is] to be done for thee ? 2 Chr. 19: 2, *הַיִּזְרָשָׁע [הָיָה] לַעֲזֹר*, should one help the wicked ? Judg. 1: 19, *לֹא [הָיָה] לְהוֹרִישׁ*, he could not dispossess them ; Hos. 9: 13. Amos 6: 10. 2 Chr. 20: 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it ; as. Is. 22: 13, *הִירָג בְּקֶרֶךְ וְשָׁחַט צֹאן וְאָכַל בָּשָׂר*, *cuedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13: 20, *בַּעֲלֹת הַלָּהֶב*, in the mounting up of the flame, i. e. when the flame mounted up ; 1 Sam. 23: 6, *בְּבָרַח אֲבִיחָתָר*, in the flying of Abiathar, i. e. when Abiathar fled ; Ps. 66: 10. Here, also, belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. construct, it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2: 4, *בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם*, in the day of Jehovah's making the earth and heavens, i. e. in the day when Jehovah made, etc. 1 K. 13: 4, *בְּשִׁמְעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ*, when the king heard the word of the man, etc. Is. 58: 5, 'a day *עֲנֹת אָדָם בְּפָשׁוֹ*, when a man will afflict his soul,' etc. So with the subject and two Accusatives ; as Gen. 41: 39, *אֲחִירֵי הַיּוֹדִיעַ אֶל־הָאֱלֹהִים אֶת־כָּל־זֹאת*, since God's showing you all this, i. e. since God hath shewn etc.

Note. The Gen. or *subject* usually stands next to the verb ; but in a very few cases the Acc. is put first ; as Is. 5: 24, *בְּאָכַל קֶשׁ לִשְׂוֹן אֵשׁ*, as the flame of fire devours the stubble ; 20: 1. Gen. 4: 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs ; viz.

(a) For the present tense ; e. g. Ecc. 1: 4, 'one generation הֹלֶכֶת *passeth away*, and another generation בֹּאֶת *cometh* ; 1: 7, 8. Ps. 1: 6. 3: 2. 4: 7. Is. 1: 7. In this manner participles are used with pronouns of any person instead of verbs, in order to express the present tense ; as יִרָא אֲנֹכִי, *I fear* ; יִרָא אַתָּה, *thou fearest* ; יִרְאִים אֲנֹחֲנוּ, *we fear* ; etc. In intrans. verbs this use is very common.

(b) For the past tense in all its gradations ; e. g. Gen. 2: 10, 'and a river יֵצֵא *issued* from Eden ;' Deut. 4: 3, 'your eyes הִרְאֹתוּ *have seen* ;' Gen. 31: 17, 18, 19.

(c) For the Fut. in all its varieties ; e. g. Gen. 17: 19, 'Sarah יֵלְדָת *shall bear* a son,' etc. 19: 13, מִשְׁתַּחֲרִים *'we are about to destroy* the city ;' 6: 17, 'behold I מְבִיאָא *will cause to come* a flood ;' 48: 4. Ex. 9: 18. 1 K. 11: 31. 14: 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. 4: 10, קוֹל דְּבִי אֶחָיד צֹעֵקִים, *the voice of thy brother's blood cries [cry]*.

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19: 14, מִשְׁתַּחֲרִית יְהוָה הָעִיר, *Jehovah is about to destroy the city* ; Ps. 76: 8, נִוְרָא, *metuendus* ; Ps. 18: 4, מְהֻלָּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the participle, makes an Imperf. tense descriptive of continued action or condition.

E. g. Job 1: 14, 'the cattle הָיוּ חֹרְשׁוֹת, *were ploughing* ;' Neh. 1: 4, וְאָנֹכִי צָם וּמְתַפִּלֵּל, *I was fasting and praying* ; 2: 13, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

Note. In like manner יֵשׁ *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb ; e. g. Judg. 6: 36, 'if יִשְׁעָה *thou savest* ;' Gen. 24: 49. 43: 5, 'if אֵין תִּשְׁלַח, *thou dost not send away* ;' Ex. 5: 16, 'straw אֵין נָתַן *is not given* ;' Lev. 26: 6.

§ 531. Active participles may govern the same cases as their verbs ; but it is a more common construction to put them in *regimen* with the noun that follows.

E. g. Ps. 84: 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. 28: 1, יוֹרְדֵי בֹר, *the descenders of* [i. e. those who go down into] *the pit*; 5: 12, אֲהַבֵּי שְׁמֶךָ, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. Passive participles are constructed with cases in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, לְבוּשׁ בָּדִים, *clothed* [with] *linen garments*; 1 Sam. 2: 18, הָגִיר אֶפֹד, *girded* [with] *an ephod*. So in Greek ἀναδεδῆναι ἐναιμμένος, *L. α. 149*. (b) With the Gen.; as Ezek. 9: 11, לְבוּשׁ הַבָּדִים, *clothed* [of] *linen garments*; Joel 1: 8, הִגְרַת-שֵׁק, *girded* [of] *sackcloth*; Ps. 32: 1, נְשִׁי-פָשַׁע, *pardoned* [of] *sin*, etc.

Note. When there is but one form of the participle, as מוֹת (from מוֹת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

§ 532 a. Active participles are very often employed as mere *nomina agentis vel patientis*, i. e. are mere nouns in the sense of agents actively or passively considered.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other, either with or without the copula between them, the first of them may serve merely to qualify the second, and must then be rendered adverbially.

E. g. 1 Sam. 2: 3, אַל תִּרְבוּ הִדְבָּרוֹ, *do not make much* [and] *speak* i. e. do not say much; Job 19: 3, לֹא תִבְשֹׁעַ תִּהְדָּבְרוּ-לִי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. 26: 18, וַיָּשָׁב וַיִּחְפֹּר, *and he returned and dug*, i. e. he again dug; 19: 22. 27: 20. 30: 31. 31: 28. Hos. 1: 6. Ps. 51: 4. 71: 20. So הֵיטִיב is used for *well, skilfully*, Ps. 33: 3, הַזְכִּירָה for *again, once more*, Gen. 4: 2. 8: 12. בָּלָה for *ad finem, entirely*, Gen. 24: 15. מְהֵרָה for *hastily, quickly*, Gen. 27: 20. Ex. 2: 18, הִרְבָּה for *much, often*, 2 K. 21: 6. Ps. 51: 4. שׁוּב for *again*, 1 K. 19: 6. Job 7: 7. The same is true of some other verbs. In some cases the *second* verb is the Inf., as Gen. 27: 20. Ex. 2: 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. 18: 4, מְעַט-מַיִם, *a little water*; Neh. 2: 12, אֲנָשִׁים מְעַט, *few persons*; Is. 30: 33, עֲצֵים הַרְבֵּה, *much wood*, etc. (b) In the Gen. after nouns; as 1 K. 2: 31, דָּמִי הַזֶּה, *innocent blood*; Ezek. 30: 16, צַדִּיקֵי יוֹזֵם, *daily persecutors*; Deut. 26: 5, הָרִבִּי מְעַט, *few men*, etc.

§ 535. Adverbs standing in the place of nouns, sometimes take prepositions before them in the manner of nouns.

E. g. Ezek. 6: 10, לֹא הָיָה, *gratis*; 2 Chr. 19: 36, בְּפִתְאֹם, *suddenly*; 1 K. 22: 20, כִּכְוָה, *so*, [lit. in the so]; Esth. 4: 16, כִּכְוָן, *so*; Neh. 9: 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7: 19, מְאֹד מְאֹד, *very much*; Deut. 28: 43, מִתְּעָלָה מִתְּעָלָה, *higher and higher*; מְאִיף מְאִיף, *deeper and deeper*; 1 K. 20: 40, הִנָּהּ הִנָּהּ, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10: 21, אֵין בְּסֶפֶר לֹא נִחְשָׁב, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9: 20, לֹא is omitted. Ex. 14: 11, לֹא-מִמָּוֶלֶת, *because there were no graves at all*. Zeph. 2: 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32: 6, לֹא חָכָם, *not wise*, i. e. foolish; Ps. 43: 1, לֹא רַחֲמִים, *unmerciful*; Job 30: 8, בְּלִי שָׁם, *disgraced*; Deut. 32: 21, לֹא-אֱלֹהִים, *no God*; לֹא-עָם, *not a nation*, i. e. not worthy of this appellation; Is. 31: 8, לֹא-אִישׁ, *not a mortal*; 10: 15, לֹא-עֵץ, *no wood at all*, etc. This mode of expression is called *λιτότης*.

Note. A negative is frequently *implied* in an interrogative sentence; e. g. 2 Sam. 7: 5, הֲאֶתְּנָה, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17: 4. So Is. 27: 7. Prov. 24: 28. Ezek. 18: 23, comp. v. 32. 1 K. 8: 27. Gen. 30: 20. Job 16: 6, 'if I keep silence מִה-מִנִּי יִהְיֶה, *what departs from me?* i. e. I am not relieved; Cant. 8: 4. Prov. 20: 24. Dan. 1: 10.

PREPOSITIONS.

§ 539. Prepositions both simple and composite govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 559.

Note. The Hebrew language sometimes compounds two or more prepositions together, and employs them at one time in the sense of one

part of this composite word, and at another in the sense that each of the prepositions separately used would convey; e. g. $\text{מִן־הַיָּם} = \text{מִן־הַיָּם}$, $\text{עַל־הַיָּם} = \text{עַל־הַיָּם}$, etc. Yet in most of such cases, the first preposition seems to indicate some relation which could not be expressed without it; e. g. מִן־הַיָּם means *from* [something] *to* [something], an idea different from that conveyed by מִן simply.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed in a great variety of significations. This is particularly the case with the copulative ו . But the various uses of this and others, are best learned from the lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4: 8, אֵלֵינוּ , *wo to us*! Ezek. 30: 2, הִנֵּה יְדִיּוֹם , *wo for the day*!

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1: 1, אֲשֶׁר־ with a Gen. after it; 29: 1, 2, הִבֹּהֶב , with an Acc., etc.

PLEONASM.

§ 543. PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2: 6, $\text{וַתֵּרְאֶהוּ אֶת־הַיֶּלֶד}$, *she saw him the child*; 1 Sam. 21: 14, $\text{וַיִּשְׁלַח אֶת־טַעְמוֹ}$ *he changed it his understanding*; Job 33: 20, $\text{וְהַנְּפֹשׁוֹתַי בָּרְצוּ אֶת־לֶחְמִי}$, *his soul abhors it bread*; Ps. 83: 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17: 6, $\text{בְּסִעְפֵּיהָ פְּרִיָּה}$, *in the twigs of it the fruit tree*; Prov. 14: 13, בְּרֵמִי שִׂמְחָה , *the end of it joy*; Cant. 1: 6, בְּרֵמִי שִׂמְחָה , *my*

vineyard which [is] to me. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12: 1, *הָיָה לְךָ*, *go for thyself*, i. e. go; Cant. 2: 11, *הָיָה לָהּ*, *it has gone for itself*, i. e. has gone; Gen. 27: 43, *פָּרַח-לָהּ*, *flee for thyself*, i. e. flee; Is. 31: 8, *נָס לָו*, *he has fled for himself*, i. e. he has fled; Job 39: 4, *לֹא-שָׁבוּ לָמוֹ*, *they turned not back for themselves*, i. e. turned not back; Cant. 2: 17, *דָּמָה לָּךְ*, *compare for thyself*, i. e. compare; Job 12: 11, 'the palate *לֹא-יִטְעַם-לָו*, *relishes for itself*,' i. e. relishes; 15: 28, 'houses which *לֹא-יִשְׁכְּבוּ לָמוֹ*, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. 13: 13, *יָהָב לָו*, *he shall perish for himself*, i. e. shall perish; Job 19: 29, *גִּירוּ לָכֶם*, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8: 9, 'a wild ass *בָּרַד לָו*, *lonely for itself*,' i. e. alone, or lonely; Amos 2: 13, *מְלֵאָה לָּהּ*, *full for itself*, i. e. full; Ps. 144: 2, *מַפְדָּלֵנִי לָּי*, *my deliverer for me*, i. e. my deliverer.

547. OF PREPOSITIONS. The prepositions *בְּ* and *מִן* are sometimes pleonastic.

(a) *בְּ*; as Ex. 32: 22, 'thou knowest this people that *בָּרַע הֵוא*, *they are evil*,' lit. that they are in evil; Hos. 13: 9, *בִּי-בִי בְּעֶזְרִי*, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. 29: 4. Prov. 3: 26. Is. 26: 4. 45: 14, *אֵךְ בָּךְ אֱלֹהִים*, *only thou [art] God, or only in thee [is] God*; Job 18: 8. Ezra 3: 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentiae*.

Note. The name of *Beth essentiae* is also extended to *בְּ* used in cases like the following; as Ps. 118: 7, *יְהוָה בְּעֶזְרִי*, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54: 6. 99: 6. Job 24: 13. Judg. 13: 35.

(b) *מִן*; as Deut. 15: 7, 'a poor man *מִן-אֶחָיו*, *one of thy brethren*,' lit. from one of thy brethren; Lev. 4: 2. 5: 13. Ezek. 18: 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition or state of feeling; e. g. Gen. 31: 36, *רַחֵם לִי it was hot to him*, viz. *אַף anger*, i. e. his anger burned; Gen. 34: 7. comp. Gen. 30: 2. Ex. 4: 14, etc., where *אַף* is expressed. So 1 Sam. 24: 11, *וַתִּחַם עֵינָי, and it pitied thee*, i. e. mine eye (*עֵינִי*) pitied; comp. Gen. 45: 20. Deut. 7: 16, etc. where *עֵינִי* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted, viz. such as *יְהוָה, אֱלֹהִים, etc.*; e. g. Prov. 10: 24, *the desire of the righteous יִתֵּן he will grant*, i. e. Jehovah will grant; 12: 12. 13: 21. 21: 13. Job 3: 20. Ecc. 9: 9. Ps. 10: 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case after several verbs which are in frequent use, is often omitted as being unnecessary to render the language intelligible.

E. g. *הָבָה she bore*, i. e. children; *כָּרַח he concluded*, viz. *בְּרִיחַ an agreement*; *נָטָה he inclined or spread*, i. e. *אָזֶן the ear*, or *אֹהֶל the tent*; *הִשָּׂא he lifted up*, i. e. *קוֹל the voice*; *עָרַךְ he arranged*, i. e. *מִקְדָּשׁ words* in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, *עֵינֵיךָ יוֹנִים thine eyes [are the eyes] of doves*; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them, are commonly omitted; days and months, also, are in like manner occasionally omitted.

E. g. *אַלְפָּה בָּדָה a thousand [shekels] of silver*; *עֶשְׂרֵה זָהָב ten [shekels] of gold*; *שֵׁשׁ טַעֲרִים six [ephahs] of barley*; *שְׁנַיִם לֶחֶם two [loaves] of bread*; comp. § 463. So in respect to time; as *בְּאַחַד יְהוָה on the first [day] of the month*. Gen. 8: 15. Ex. 12: 18. Comp. § 465.

§ 552. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, *לְהַחְיֵהוּם, to preserve [them] alive*, etc., instead of *לְהַחְיֵהוּם*; Ex. 15: 2, 'Jehovah is my strength, *וְזִמְרָת and [my] song*,' *וְזִמְרָתִי*; Ps. 40:

10, 11. 66: 6, etc. (e) In the Acc. after verbs; as Ex. 2: 25, 'and God *וַיִּרְעֵם* observed them,' for *וַיִּרְעֵם*; so perhaps Ps. 137: 5, 'let my right hand *וְהִשְׁכַּח* forget [me]'; 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun *אֲשֶׁר* is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land *בְּלֹא עָרָם* [which] is not theirs'; Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; as Ex. 4: 13, 'send *בְּיָד אֲשֶׁר* [by the hand of him whom] thou wilt send.' See § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] *בְּמִסְכָּתִי* I have mingled'; Gen. 3: 13, *בַּהֲזֹאת עָשִׂיתָ*, what is this [which] thou hast done?

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. 18: 20, 'the way *בְּדֶה* [in which] they go'; Job 3: 3, 'perish the day *בּוֹ אֲוָלָד* [אֲשֶׁר], [in which] I was born'; Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, *זוֹרְחָהּ הוּא שָׁם* [אֲשֶׁר], [where] he arose. (e) Sometimes even the pronoun which *אֲשֶׁר* would qualify is also omitted; as Ps. 4: 8, 'more than in the time [בּוֹ] *דִּגְגָנָם וְתִירוֹשָׁם רַבּוּ* [אֲשֶׁר], [in which] their corn and new wine increase, etc. Comp. § 478. Note.

(f) *אֲשֶׁר* in the sense of *that which, he who, those who*, etc., is often omitted; e. g. Job 24: 19, 'Sheōl takes away *הַטְּטֵאוּ* [those who] have sinned'; Ps. 12: 6, 'I will place in safety *לִי יָפִיתָ* [him whom] one puffs at,' i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. 15: 12, *אֶל הַכִּינֹוֹתַי לִי*, to [the place which] I have prepared for it; comp. § 478. Note.

Note. The omission of *אֲשֶׁר* is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Sacy, Gramm. Arabe II. § 363.)

§ 554. OF VERBS. The verb of existence (*הָיָה*) is commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3: 11, *בִּירֵרוֹם אֲנִי*, for *naked* [am] I; 4: 13, *גְּדוֹלַת עֲוֹנִי*, great [is] my iniquity, etc.

555. When the words of any one are repeated, the verb *אָמַר* (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8: 4, when I behold the heavens, *אָמַר אֲנִי* I exclaim, Lord, what is man! 10: 4, 'the wicked in his pride [אָמַר has said], *בְּלִי-יִרְשָׁ* [Jehovah] will not punish,' comp. v. 13, where the ellipsis is supplied; Ps. 52: 8, 9. 59: 8. Job 8: 18. Ecc. 8: 2, *אֲנִי*, i. e. [אָמַר] *אֲנִי*.

§ 556. When a finite verb would be preceded by an Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

Note. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39: 24. Is. 66: 6. Ps. 3: 9. 4: 3. 6: 4. 7: 9. Jer. 11: 15. 2 Sam. 23: 17, comp. 1 Chr. 11: 19. 1 K. 11: 25. 2 K. 6: 33. Hos. 8: 1. Prov. 6: 26.

§ 577. OF ADVERBS. The interrogative הֲ is often omitted.

E. g. Gen. 27: 24, אָתָּה זֶה בְּנִי, *art thou my very son*, for הֲאָתָּה; 3: 1, אֲנִי בִי, *is it so then that*, for הֲאֲנִי בִי; 1 Sam. 16: 4. 30: 8. 2 Sam. 9: 6. 18: 29. Job 40: 25. Such ellipsis often takes place in a *negative* interrogation before לֹא; as Jon. 4: 11, וְלֹא אֶחָד, *and should not I spare Nineveh?* instead of הֲלֹא; Lam. 1: 12. 3: 36. Ex. 8: 22. 2 K. 5: 26. Job 14: 16, וְלֹא תִשְׁמֹר, *and wilt thou not keep watch* over my sins? So also before אֲלֵ, 1 Sam. 27: 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3, 'speak not proudly, וְלֹא תִגָּד, *let [not] any rash thing proceed* from your mouth;' Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted וְהַמֵּת, *shall [not] always perish*;' Ps. 75: 6. Job 28: 17. 30: 20. Is. 23: 4. 38: 18.

Note. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor, but*, etc.; e. g. Ps. 44: 19, 'our heart has not turned back from thee, וְלֹא אָשָׁרְנוּ, *nor our steps declined*;' Is. 41: 28, וְיָשִׁיבוּ, *NOR did any answer*, or BUT none gave answer; Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. OF PREPOSITIONS. The prepositions בְּ, לְ, etc., are not unfrequently omitted where the sense requires them.

(a) The prefix בְּ; as Ps. 66: 17, אֶלְיוֹ פִּי-קָרָאתִי, *I cried to him [with] my mouth*, for בְּפִי; 12: 3. 17: 10, 13, 14. 60: 7, 'help me בְּיְמִינְךָ *[with] thy right hand*;' 108: 7. 109: 2, etc. Note also that the prefix בְּ, when used as a conjunction, usually excludes בְּ; as Am. 9: 11,

בְּיָמֵי עוֹלָם, as [in] *the days of old*, for בְּיָמֵי. (b) The prefix הֵ; as Prov. 27: 7, נָפֶשׁ רָעָבָה, [to] *the hungry soul*, for הֵנָּפֶשׁ; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition מִן; Ecc. 2: 24, 'nothing is better for a man מִן שֶׁיֵּאָכֵל [than] *that he should eat*,' for מִן שֶׁיֵּאָכֵל.

§ 560. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

§ 561. Conjunctions which serve to connect words and phrases are often omitted.†

(a) The copulative Vav; as Gen. 31: 2, תָּמוּל שְׁלֹשׁוֹם *yesterday* [and] *the day before*; Judg 19: 2, וְיָמִים אַרְבָּעָה חֳדָשִׁים, *a year* [and] *four months*; Hab. 3: 11, שֶׁמֶשׁ יָרָה, *sun* [and] *moon*; Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndetic construction occurs principally in poetry, or in the phraseology of common life. (b) The disjunctives וְ, אוֹ, or; as 2 K. 9: 32, שְׁנַיִם וְשָׁלֹשׁ *two* [or] *three eunuchs*; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison כִּי, as; Is. 21: 8, וַיִּקְרָא אֶרְיָה *he will roar* [as] *a lion*; Ps. 11: 1, נֹדֵד הִרְכָּם צִפּוֹר, *fly to your mountain* [as] *a bird*; Is. 51: 12, 'who shall be made הָצִיר [as] *grass*'; Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כִּי *so*, the first member often omits כִּי; as Is. 55: 9, 'for [as] the heavens are higher than the earth, כִּי *so* are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. 9: 21, 'the nations shall know אֲנֹשֵׁי הָבָמָה, [that] *they are mere men*,' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

Ellipsis in poetic parallelism.

§ 562. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versa*.

In the second member. (a) A noun; as Ps. 24: 1, יְיָ-הוֹדָה 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 6, אֲנִי-כִי 'I am a worm and no man, [I am] the scorn of men,' so אֶתְהָה, in v. 10. (c) A verb; as Ps. 23: 3, 'O my God, אֶקְרָא *I call* all the day, . . . and all the night

* In technical language, that part of the sentence which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica* or *asyndetic construction*, i.e. without the σύνδεσμος or conjunction.

[*do I call*];' 13: 3, עַד אָנֶה אֲשִׁיחַ, '*how long shall I have* anxiety in my soul, [*how long shall I have*] sorrow in my heart?' Is. 49: 7, 'kings shall behold and rise, princes [*shall behold*] and do reverence, etc. (d) An adverb; as Ps. 10: 5, לָמָּה, '*why*, Jehovah, standest thou afar off, [*why*] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of לָמָּה, see § 558. (e) A preposition; as Job 12: 12, בְּיָשִׁיעִים, '*with the aged* is wisdom, וְאֶרְךָ and [*with*] length of days is understanding;' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—וְהָיִיכָל and [to] the temple, 'for וְהָיִיכָל; 28: 6. Job 34: 10. Gen. 49: 25, מֵאֵל, '*from the God* of thy father—וְאֵת שָׁמַיִם and [*from*] the Almighty,' for מֵאֵת; Ps. 22: 2, 'why art thou distant דְּבָרִי [*from*] the words of my cry,' for מִדְּבָרִי; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

In the first member; e. g. Is. 48: 11, 'for how how shall [*my glory*] be profaned, for I will not give בְּבָרִי, *my glory* to another?' And so often.

Remark. These principles of ellipsis are by no means limited to poetry; oftentimes they for substance occur in prosaic parts of the Hebrew Scriptures; e. g. Ex. 6: 3, 4. A multitude of obscurities in the English translation of the Old Testament might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, וַיִּשָּׁב, בְּהִצּוֹתוֹ—וַיָּשָׁב, *when he strove—and returned*; Gen. 39: 18, כִּתְּהִימִי קוֹלִי וְאֶקְרָא, *when I raised my voice and cried*; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos. 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 28, מְשַׁדְּרֵ־אָב וּבָרִיתָ אִם, *he who abuses his father, [and] chases away his mother*; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

§ 565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. 1: 29, 'for THEY shall be ashamed of the groves, which YE have loved;' Gen. 49: 4, 'THOU wentest up to thy father's bed—HE went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24. 44: 24, 25, 'I am Jehovah who made the universe,—HE frustrates the signs, etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

Note. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versâ*; as Prov. 8: 17 (Kethib), 'I love אֶהְבֵּיהֶם, HER lovers, i. e. those who love me; Mic. 1: 2, 'hear ye people, שְׁמַעְתֶּם all of them, i. e. all of you; Job 18: 4. Is. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praeagnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22: 22, מִקְרָנֵי רִמִּים עֲנִיתָנִי, *answer [and deliver] me from the horns of the wild bulls*, comp. v. 13; Ps. 74: 7, הֲלֵלוּ מִשְׁכַּן שְׁמֶד, *to the earth have they [cast down and] defiled thy dwelling*; 1 Sam. 10: 9, וַיִּהְיֶה-לֵּב אֱלֹהִים לִב אֲחֵר, *and God changed [his heart and gave] to him another heart*; 1 Chr. 12: 17, הֲרַמִּיתִּי לְאֹיְבָי, *but if to deceive [and betray] me to my enemies*; Ps. 118: 5. Is. 38: 17. Jos. 4: 18. 2 Sam. 18: 19. Hos. 1: 2, etc.

ZEUGMA.

§ 567. The name of *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc., which can with propriety be predicated of only *one* of the subjects; e. g. Job 4: 10, 'the voice of the lion, and the teeth of the young lions, *are broken out*,' i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47: 19, 'wherefore should we die, *we and our land*,' i. e. we die, and our land [become desolate]; Is. 55: 3. Hos. 1: 2. Jer. 15: 8. Est. 4: 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* strictly considered such connection cannot be admitted; e. g. Ps. 65: 9, 'thou makest מוֹצֵאִים, *the outgoings* of the morning and the evening to rejoice, 'where *outgoings* cannot be predicated of evening; Gen. 2: 1, 'the heavens, and the earth, and all אֲרֻחָם, *the host of them*, i. e. the host of the heavens, viz. the stars. Compare Neh. 9: 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a Gen. following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1: 14, 'and they shall be for signs, וְלַמֹּצֵיִם *and for seasons*,' i. e. they shall be for signs of seasons, etc. 3: 16, *I will multiply thy sorrows and thy conception*, i. e. I will multiply the pains of thy conception; Job 10: 17, *misfortunes and a host*, i. e. a host of misfortunes; 4: 16, *stillness and a voice*, i. e. a low voice; comp. 1 K. 19: 12. 2 Chr. 16: 14. Jer. 29: 11. The origin of the word is, *ἐν διὰ δύοιν*, *one thing by two*.

PARONOMASIA.

§ 570. The name *paronomasia* is given to an expression, which contains two or more words selected in such a manner that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing paronomasia, of which the following are the principal.

(a) By placing together like sounding words; as Gen. 1: 2, תָּהוּ וְבוּיָה, *desolate and empty*; 4: 12, נָגַד וְנָגַד, *a fugitive and a vagabond*; 18: 27, עָפָר וְעָפָר, *dust and ashes*; Job 30: 19. Is. 28: 10, צוֹ לֵצֵא וְצוֹ לֵצֵא, *law here and law there, precept here and precept there*; 24: 17, פֶּחַד וְפֶחַח וְפֶחַח, *terror and a snare and a sling*; Ps. 18: 8. Lam. 3: 47. Jer. 48: 43. Is. 24: 3, 4.

(b) By using like sounding words in different parts of a sentence; as Hos. 8: 2, צֶמֶח the stalk yields no קֶמַח meal; Is. 5: 7, 'and he looked לְמִשְׁפָּט *for equity*, and lo מִשְׁפַּח *shedding of blood*, for צִדְקָה *righteousness*, and lo בְּעֵקֶה the cry of the oppressed'; 7: 9, 'if לֹא תִאֱמָנוּ *ye will not believe*, then לֹא תִאֱמָנוּ *ye shall not be established*'; 61: 3, 'he shall appoint תִּפְאֶרֶת אֲפָר, *beauty instead of ashes*'; Ps. 40: 4. 52: 8. 68: 3. Zech. 9: 5. Gen. 42: 35. Amos 5: 26.

* Besides the name *παρωνομασία*, the Greek rhetoricians also called this figure *παρρηχισμός* and *παρωνομία*; the Latins, *agnominatio*.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound; as Ezek. 43: 11, מוֹצְאָיו וּמִלְבָּאֵיו, where מוֹצְאָ stands for מְבוֹא; Ps. 32: 1, נִשְׁוִי-פָשַׁע בְּסוּי-הַטָּהָה, where נִשְׁוִי stands for נִשְׁוָה. See Mic. 1: 8. Ezek. 4: 11. Amos 5: 26.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel 1: 15, 'it shall come בְּשֹׁר מַשְׁחֵי, as destruction from the Almighty'; Jer. 51: 2, 'I will send against Babylon זָרִים *barbarians*, וְיִזְרֹהָ and they shall scatter her'; Is. 32: 7, בְּזִי בְּזִי, 'the armour of the crafty is evil'; Ezek. 7: 6, בָּא בָּא הַקֵּץ וְהַקֵּץ אֵלֶיךָ, 'the end is come, come is the end, it is waked up against thee'; Is. 1: 23, כְּרָרִים שְׂרֹדָה thy princes are revolters, comp. Hos. 9: 15. Is. 57: 6. Amos 8: 2.

(e) By repeating the same word in a different signification; as Ecc. 7: 6, 'like the noise [crackling] הַסִּירִים of thorns under הַסִּיר a pot'; Judg. 10: 4, 'Jair had thirty sons, and they rode upon thirty עֲגִירִים, asses' colts, and had thirty עִירִים, cities'; 15: 16, 'with the jaw bone of הַחֲמֹר of an ass, have I slain הַחֲמֹרִים one heap two heaps'; 1 Sam. 1: 24, 'and הַנַּעַר הַנַּעַר the lad was yet a lad'; Jer. 1: 11, 12, 'what seest thou, Jeremiah? Ans. A שֶׁקֶד of the almond tree. Then God said, Well, for שֶׁקֶד I watch over, etc.

(f) Proper names are frequently made the occasion of paronomasia; as Mic. 1: 10, בָּכוּ אֶל תִּבְכּוּ, in Acco weep not, בְּבֵית לֵעֶפְרָה in Beth Leaphra roll thyself עָפָר in the dust; 1: 14, 'the houses אֲכַזִּיב of Achzib אֲכַזְּב are liars'; Zeph. 2: 4, עֲזֹבָהּ, Gaza is forsaken; Gen. 9: 27, 'God יַפְתָּ לְגִפְתָּ will enlarge Japhet'; 49: 8, יהודה, 'O Judah, thy brethren יִירְדוּ shall praise thee'; 49: 16, דָּן דָּן, Dan shall judge; 49: 19, גָּד גָּדוֹד גָּדוֹד, Gad, a host shall press upon him; Ruth 1: 20. Neh. 9: 24. Num. 18: 2. Is. 21: 2. Jer. 6: 1. 48: 2. Ezek. 25: 16. Hos. 2: 25. Amos 5: 5, 6.

Note. Paronomasia is very common in the New Testament; as Matt. 8: 22, ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς let the dead bury their own dead; see above in e. In Latin are found *capitur Capua, cremetur Cremona*; and Cicero exclaims (in *Verrem* IV. 24), *quod nunquam hujusmodi EVERRICULUM in provinciâ ullâ fuit*. In the writings of the monks of the middle ages, and of the older English divines, paronomasia abounds to excess.

PARADIGMS

OF

VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל (קָטַל)	קָטַל (קָטַל)
	3 f.	קָטְלָה	רָכְבָּה	נִקְטְלָה (etc.)	קָטְלָה
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	3 (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	רָכַבְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
Inf.	abs.	קָטוּל	רָכֹוב (נִקְטַל)	הִקְטַל (קָטַל)	קָטַל (קָטַל)
	const.	קָטַל	רָכַב	הִקְטִיל	קָטַל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִקְטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּקְטַל	תִּקְטַל
	2 f.	תִּקְטְלִי	תִּרְכְּבִי	תִּקְטְלִי	תִּקְטְלִי
	1	אִקְטַל	אִרְכַּב	אִקְטַל	אִקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1	נִקְטַל	נִרְכַּב	נִקְטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטַל	קָטַל
	2 f.	קָטְלִי	רָכְבִּי	הִקְטְלִי	קָטְלִי
	2 m. (plur.)	קָטְלוּ	רָכְבוּ	הִקְטְלוּ	קָטְלוּ
	2 f.	קָטַלְנָה	רָכַבְנָה	הִקְטַלְנָה	קָטַלְנָה
Part. act.		קוֹטֵל	רוֹכֵב		מִקְטֵל
	pass.	קָטוּל	רָכֹוב	נִקְטַל	

		Kal.	Kal.	Kal.	Kal.
Praet.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָגַר
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגְרָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלָתָּ (יָלַדְתָּ)	יָלַדְתָּ	יָגַרְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלָתְּ (יָלַדְתְּ)	יָלַדְתְּ	יָגַרְתְּ
	1	שָׁפַלְתִּי	שָׁאֲלֹתִי (יָלַדְתִּי)	יָלַדְתִּי	יָגַרְתִּי
	3 (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגְרוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָגַרְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָגַרְתֶּן
	1	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָגַרְנוּ
Inf.	abs.	שָׁפֹל	שָׁאוֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפַּל	יִשְׁאֵל	יִשְׁכֵּן	
	3 f.	תִּשְׁפַּל	תִּשְׁאֵל	תִּשְׁכֵּן	
	2 m.	תִּשְׁפַּל	תִּשְׁאֵל	etc.	
	2 f.	תִּשְׁפְּלִי	תִּשְׁאֲלִי	(derived from שָׁכַן, שָׁכַן)	
	1	אֶשְׁפַּל	אֶשְׁאֵל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפְּלוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	1	נִשְׁפַּל	נִשְׁאֵל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְּלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְּלוּ	שָׁאֲלוּ		
	2 f.	שָׁפַלְנָה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפֵל	שָׁאוֹל		
	pass.		שָׁאוֹל		

	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	עָמַד	נִעְמַד	הֶעֱמִיד	הִעְמַד
	עָמְדָה	נִעְמְדָה	הֶעֱמִידָה	הִעְמַדָה
	עָמְדָתְךָ	נִעְמְדָתְךָ	הֶעֱמִידָתְךָ	הִעְמַדָתְךָ
	עָמְדָתְךָ	נִעְמְדָתְךָ	הֶעֱמִידָתְךָ	הִעְמַדָתְךָ
	עָמְדָתִי	נִעְמְדָתִי	הֶעֱמִידָתִי	הִעְמַדָתִי
Plur.	עָמְדוּ	נִעְמְדוּ	הֶעֱמִידוּ	הִעְמַדוּ
	עָמְדָתֶם	נִעְמְדָתֶם	הֶעֱמִידָתֶם	הִעְמַדָתֶם
	עָמְדָתְכֶם	נִעְמְדָתְכֶם	הֶעֱמִידָתְכֶם	הִעְמַדָתְכֶם
	עָמְדָנוּ	נִעְמְדָנוּ	הֶעֱמִידָנוּ	הִעְמַדָנוּ
Inf. abs.	עָמֹד	נִעְמֹד	הֶעֱמִיד	
const.	עֹמֵד	הֶעֱמֵד	הֶעֱמִיד	הִעְמַד
Fut.	יַעֲמֹד	יִעְמֹד	יַעֲמִיד	יַעֲמִיד
	תַּעֲמֹד	תִּעְמֹד	תַּעֲמִיד	תַּעֲמִיד
	תַּחֲזֹק	תִּחֲזֹק	תַּעֲמִיד	תַּעֲמִיד
	תַּעֲמִידִי	תִּעְמִידִי	תַּעֲמִידִי	תַּעֲמִידִי
	אֶעֱמֹד	אֵעֱמֹד	אֶעֱמִיד	אֶעֱמִיד
Plur.	יַעֲמְדוּ	יִעְמְדוּ	יַעֲמִידוּ	יַעֲמִידוּ
	תַּעֲמִידְכֶם	תִּעְמִידְכֶם	תַּעֲמִידְכֶם	תַּעֲמִידְכֶם
	תַּעֲמִידוּ	תִּעְמִידוּ	תַּעֲמִידוּ	תַּעֲמִידוּ
	תַּעֲמִידְכֶם	תִּעְמִידְכֶם	תַּעֲמִידְכֶם	תַּעֲמִידְכֶם
	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמִיד
Fut. apoc.			יַעֲמִיד	
Imp.	עֹמֵד	חֲזֹק	הֶעֱמֵד	הֶעֱמֵד
	עֲמִידִי	חֲזֹקִי	הֶעֱמִידִי	הֶעֱמִידִי
Plur.	עֲמִידוּ	חֲזֹקוּ	הֶעֱמִידוּ	הֶעֱמִידוּ
	עֲמִידְכֶם	חֲזֹקְכֶם	הֶעֱמִידְכֶם	הֶעֱמִידְכֶם
Part. act.	עֹמֵד		מַעֲמִיד	
pass.	עֹמֵד		נִעְמֵד	מַעֲמֵד

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet. (תָּדַל)	תָּדַל	תָּגַר	נִהְפָּךְ	הִתְחַסֵּיר	הִתְהַפָּךְ
3 f.	תָּדַלָּה	תָּגַרָה	נִהְפָּכָה	הִתְחַסֵּירָה	הִתְהַפָּכָה
2 m.	תָּדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	תָּדַלְתְּ				
1.	תָּדַלְתִּי				
3 (plur.)	תָּדַלוּ		נִהְפָּכוּ	הִתְחַסֵּירוּ	הִתְהַפָּכוּ
2 m.	תָּדַלְתָּם		etc.		
2 f.	תָּדַלְתֶּן				
1.	תָּדַלְנִי				
Inf. abs.	תִּדּוֹל	תִּגּוֹר		הִתְחַסֵּיר	
const.	תִּדּוֹל	תִּגּוֹר	הִתְהַפָּךְ	הִתְחַסֵּיר	הִתְהַפָּךְ
Fut.	יִתְדַּל	יִתְגַּר	יִהְיֶה	יִתְחַסֵּיר	יִהְיֶה
3 f.	תִּתְדַּל	תִּתְגַּר	תִּתְהַפָּךְ	תִּתְחַסֵּיר	תִּתְהַפָּךְ
2 m.	תִּתְדַּלְתָּ	תִּתְגַּרְתָּ	etc.	etc.	etc.
2 f.	תִּתְדַּלְתְּ	תִּתְגַּרְתְּ			
1	אֶתְדַּל	אֶתְגַּר			
3 m. (pl.)	יִתְדַּלוּ	יִתְגַּרוּ			
2 f.	תִּתְדַּלְנָה	תִּתְגַּרְנָה			
2 m.	תִּתְדַּלוּ	תִּתְגַּרוּ			
2 f.	תִּתְדַּלְנָה	תִּתְגַּרְנָה			
1	נִתְדַּל	נִתְגַּר			
Imper. 2 m.	תִּדּוֹל	תִּגּוֹר	הִתְהַפָּךְ	הִתְחַסֵּיר	
2 f.	תִּדּוֹלִי	תִּגּוֹרִי	הִתְהַפָּכִי	etc.	
2 m. (pl.)	תִּדּוֹלוּ	תִּגּוֹרוּ	הִתְהַפָּכוּ		
2 f.	תִּדּוֹלְנָה	תִּגּוֹרְנָה	הִתְהַפָּכְנָה		
Part. act.	תִּדּוֹל	תִּגּוֹר		מִתְחַסֵּיר	
pass.		תִּגּוֹר	נִהְפָּךְ		מִתְהַפָּךְ

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זָעַק	נִזְעַק (נִזְהַג)	בִּרְךָ (רִמֵּץ)	בִּרְךָ (רִמֵּץ)	הִתְבָּרַךְ
זָעַקָה	נִזְעַקָה (etc.)	בִּרְכָה (etc.)	בִּרְכָה (etc.)	הִתְבָּרְכָה
זָעַקְתָּ	נִזְעַקְתָּ	בִּרְכָתָּ	בִּרְכָתָּ	הִתְבָּרַכְתָּ
זָעַקְתָּ	נִזְעַקְתָּ	בִּרְכָתָּ	בִּרְכָתָּ	הִתְבָּרַכְתָּ
זָעַקְתִּי	נִזְעַקְתִּי	בִּרְכָתִי	בִּרְכָתִי	הִתְבָּרַכְתִּי
זָעַקוּ	נִזְעַקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
זָעַקְתֶּם	נִזְעַקְתֶּם	בִּרְכֶתֶם	בִּרְכֶתֶם	הִתְבָּרַכְתֶּם
זָעַקְתֶּן	נִזְעַקְתֶּן	בִּרְכַתֶּן	בִּרְכַתֶּן	הִתְבָּרַכְתֶּן
זָעַקְנוּ	נִזְעַקְנוּ	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרַכְנוּ

זָעַק

זָעַק

הִזְעַק

בִּרְךָ

בִּרְךָ

הִתְבָּרַךְ

יִנְהֵם	יִזְעַק	יִזְעַק (יִנְהֵג)	יִבְרַךְ (יִרְמִץ)	יִבְרַךְ (יִרְמִץ)	יִתְבָּרַךְ
תִּנְהֵם	תִּזְעַק	תִּזְעַק (etc.)	תִּבְרַךְ (etc.)	תִּבְרַךְ (etc.)	תִּתְבָּרַךְ
תִּנְהֵם	תִּזְעַק	תִּזְעַק	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
תִּנְהֵמִי	תִּזְעַקִי	תִּזְעַקִי	תִּבְרַכִּי	תִּבְרַכִּי	תִּתְבָּרַכִּי
אִנְהֵם	אִזְעַק	אִזְעַק	אִבְרַךְ	אִבְרַךְ	אִתְבָּרַךְ
יִנְהֵמוּ	יִזְעַקוּ	יִזְעַקוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
תִּנְהֵמְנָה	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
תִּנְהֵמוּ	תִּזְעַקוּ	תִּזְעַקוּ	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
תִּנְהֵמְנָה	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
נִנְהֵם	נִזְעַק	נִזְעַק	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ

זָעַק

זָעַקִי

זָעַקוּ

זָעַקְנָה

הִזְעַק

הִזְעַקִי

הִזְעַקוּ

הִזְעַקְנָה

בִּרְךָ (יִנְהֵג)

בִּרְכִי (etc.)

בִּרְכוּ

בִּרְכְנָה

הִתְבָּרַךְ

הִתְבָּרַכִי

הִתְבָּרְכוּ

הִתְבָּרַכְנָה

זָעַק

זָעַק

מִבְרַךְ (מִנְהֵג)

נִזְעַק

מִבְרַךְ

מִתְבָּרַךְ

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	(שָׁמַע)
	3 f.	שָׁמְעָה	נִשְׁמְעָה	etc.
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3 (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf. abs.		שָׁמַעַ	נִשְׁמַעַ	שָׁמַעַ
	const.	שֹׁמֵעַ	הֹשִׁיעַ	שֹׁמֵעַ
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע	(יִשְׁמַע)
	3 f.	תִּשְׁמַע	תִּשְׁמַע	etc.
	2 m.	תִּשְׁמַעַ	תִּשְׁמַעַ	תִּשְׁמַעַ
	2 f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
	1	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	2 m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
	2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	1	נִשְׁמַעַ	נִשְׁמַעַ	נִשְׁמַעַ
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	שָׁמַעַ	הִשְׁמַעַ	(שָׁמַעַ)
	2 f.	שָׁמְעִי	הִשְׁמְעִי	etc.
	2 m. (plur.)	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ
	2 f.	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה
Part. act.		(שָׁמַעַ) שֹׁמֵעַ		(שָׁמַעַ) מִשְׁמַעַ
pass.		שֹׁמֵעַ	נִשְׁמַעַ (נִשְׁמַעַ)	

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע (הִשְׁתַּמַּע)	הִשְׁתַּמַּע
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמַעָה (etc.)	הִשְׁתַּמַּעָה
שָׁמַעַת	הִשְׁמִיעַת	הִשְׁמַעַת	הִשְׁתַּמַּעַת
שָׁמַעְתָּ	הִשְׁמִיעְתָּ	הִשְׁמַעְתָּ	הִשְׁתַּמַּעְתָּ
שָׁמַעְתִּי	הִשְׁמִיעְתִּי	הִשְׁמַעְתִּי	הִשְׁתַּמַּעְתִּי
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמַעוּ	הִשְׁתַּמַּעוּ
שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמַעְתֶּן	הִשְׁמִיעְתֶּן	הִשְׁמַעְתֶּן	הִשְׁתַּמַּעְתֶּן
שָׁמַעְנוּ	הִשְׁמִיעְנוּ	הִשְׁמַעְנוּ	הִשְׁתַּמַּעְנוּ

	הִשְׁמִיעַ		הִשְׁתַּמַּע
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע (הִשְׁתַּמַּע)
יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמַּע (etc.)
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע	תִּשְׁתַּמַּע
תִּשְׁמַעַת	תִּשְׁמִיעַת	תִּשְׁמַעַת	תִּשְׁתַּמַּעַת
תִּשְׁמַעְתָּ	תִּשְׁמִיעְתָּ	תִּשְׁמַעְתָּ	תִּשְׁתַּמַּעְתָּ
תִּשְׁמַעְתִּי	תִּשְׁמִיעְתִּי	תִּשְׁמַעְתִּי	תִּשְׁתַּמַּעְתִּי
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמַּעוּ
תִּשְׁמַעְתֶּם	תִּשְׁמִיעְתֶּם	תִּשְׁמַעְתֶּם	תִּשְׁתַּמַּעְתֶּם
תִּשְׁמַעְתֶּן	תִּשְׁמִיעְתֶּן	תִּשְׁמַעְתֶּן	תִּשְׁתַּמַּעְתֶּן
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמַּע

נִשְׁמַע

הִשְׁמִיעַ	הִשְׁתַּמַּע (הִשְׁתַּמַּע)
הִשְׁמִיעַ	הִשְׁתַּמַּע (etc.)
הִשְׁמִיעַ	הִשְׁתַּמַּע
הִשְׁמִיעַ	הִשְׁתַּמַּע

מִשְׁמִיעַ (מִשְׁתַּמַּע)

מִשְׁמִיעַ

מִשְׁמִיעַ

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	אָכַל	אָמַר	נֶאֱכַל	הֵאָכִיל	הֵאָכַל
	3 f.	(regular)	(regular)	(as פִּ Gutt.)	(as פִּ Gutt.)	(as פִּ Gutt.)
Inf.	abs.	אֲכֹל	אָמֹר			
	const.	אָכַל	אָמַר	הֵאָכַל	הֵאָכִיל	הֵאָכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יֵאָכַל	יִהְיֶה	יֵאָכַל
	3 f.	תֹּאכַל	תֹּאמַר	תֵּאָכַל	(etc.)	(etc.)
	2 m.	תֹּאכַל	תֹּאמַר	תֵּאָכַל		
	2 f.	תֹּאכְלִי	תֹּאמְרִי	תֵּאָכְלִי		
	1	אֶכֶּל	אֶמַּר	יֵאָכַל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יֵאָכְלוּ		
	3 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תֵּאָכְלֶנָּה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תֵּאָכְלוּ		
	2 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תֵּאָכְלֶנָּה		
	1	נֹאכַל	נֹאמַר	נֵאָכַל		
<i>Fut. apoc.</i>					יֵאָכַל	
Imp.	2 m. (sing.)	אֲכַל	אָמַר	הֵאָכַל	הֵאָכִיל	
	2 f.	אֲכֹלִי	אָמְרִי		(etc.)	
	2 m. (plur.)	אֲכֹלוּ	אָמְרוּ			
	2 f.	אֲכֹלְנָה	אָמְרָנָה			
Part.	act.	אֹכֵל	אֹמֵר (אָמַר)		מֵאָכִיל	
	Pass.	אֲכֹל		נֹאכַל		מֵאָכַל

The *derivative* conjugations of verbs פִּאֵ are declined in the same manner as those of פִּ Guttural; א being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc., in the paradigm. In like manner, Piel אָכַל, Pual אֲכַל, Hithp. הִתְאָכַל; compare verbs פִּ Guttural, עָצַר and חָצַק, for the mode of inflection.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב
3 f.	(regular)	(regular)	נִשְׁבַּחַהּ	הוֹשִׁיבָהּ	הוֹשַׁבָהּ
2 m.			נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ
2 f.			נִשְׁבַּחְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ
1.			נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי
Plur. 3.			נִשְׁבַּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ
2 m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם
2 f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן
1.			נִשְׁבַּחְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ
Inf. abs.	יֹשֵׁב	יֹרֵשׁ		הוֹרֵשׁ	
const.	שֹׁבֵת (יָבֵשׁ)	רֹשֵׁת (יָבֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	הוֹשַׁב
Fut.	יִשָּׁב (יָרַשׁ)	יִרָשׁ (יָרַשׁ)	יִנָּשֵׁב	יִוָּשֵׁב	יִוָּשַׁב
3 f.	תִּשָּׁב (etc.)	תִּרָשׁ (etc.)	תִּנָּשֵׁב	תִּוָּשֵׁב	תִּוָּשַׁב
2 m.	תִּשָּׁב	תִּרָשׁ	תִּנָּשֵׁב	תִּוָּשֵׁב	תִּוָּשַׁב
2 f.	תִּשָּׁבִי	תִּרָשִׁי	תִּנָּשְׁבִי	תִּוָּשְׁבִי	תִּוָּשַׁבִי
1	אִשָּׁב	אִרָשׁ	אִנָּשֵׁב	אִוָּשֵׁב	אִוָּשַׁב
3 m. (plur.)	יִשְׁבּוּ	יִרָשׁוּ	יִנָּשְׁבוּ	יִוָּשְׁבוּ	יִוָּשַׁבוּ
3 f.	תִּשְׁבְּנָה	תִּרָשְׁנָה	תִּנָּשְׁבְנָה	תִּוָּשְׁבְנָה	תִּוָּשַׁבְנָה
2 m.	תִּשְׁבּוּ	תִּרָשׁוּ	תִּנָּשְׁבוּ	תִּוָּשְׁבוּ	תִּוָּשַׁבוּ
2 f.	תִּשְׁבְּנָה	תִּרָשְׁנָה	תִּנָּשְׁבְנָה	תִּוָּשְׁבְנָה	תִּוָּשַׁבְנָה
1	נִשָּׁב	נִרָשׁ	נִנָּשֵׁב	נִוָּשֵׁב	נִוָּשַׁב
Fut. apoc.				יֹשֵׁב	
Imp. m. (sing.)	שֵׁב (רַשׁ)	רָשׁ (רַשׁ)	הִנָּשֵׁב	הוֹנָשֵׁב	
f.	שִׁבִי	רָשִׁי	הִנָּשְׁבִי	הוֹנָשְׁבִי	
m. (pl.)	שִׁבוּ	רָשׁוּ	הִנָּשְׁבוּ	הוֹנָשְׁבוּ	
f.	שִׁבְנָה	רָשְׁנָה	הִנָּשְׁבְנָה	הוֹנָשְׁבְנָה	
Part. act.	יוֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
pass.	יוֹשׁוּב	יֹרֵשׁ	נוֹשֵׁב		מוֹשָׁב

		Kal.	Hiphil.
Praet. 3 m. (sing.)	יָטַב (הֵטִיב)	הֵטִיב	
3 f.	regular	הֵטִיבָה	
3 (plur.)		הֵטִיבוּ	
Inf. abs.	יָטוֹב		
const.	יָטֵב	הֵטִיב	
Fut. 3 m.	יָטֵב } וְיֵצֵר	יְהַטִּיב (יְהַטִּיב)	
3 f.	תֵּיטֵב	תֵּיטִיב	
2 m.	תֵּיטֵב	תֵּיטִיב	
2 f.	תֵּיטְבִי	תֵּיטִיבִי	
1	אֵיטֵב	אֵיטִיב	
3 m. (pl.)	יִטְבוּ	יִטְבוּ	
3 f.	תֵּיטְבֶּנָּה	תֵּיטִיבֶּנָּה	
2 m.	טִיטְבוּ	טִיטְבוּ	
2 f.	תֵּיטְבֶּנָּה	תֵּיטִיבֶּנָּה	
1	נִיטֵב	נִיטִיב	
Fut. apoc.	וְיֵצֵר	יֵטֵב	
Imp. m. (sing.)	יָטֵב	הֵטִיב	
f.	יָטְבִי	הֵטִיבִי	
m. (plur.)	יָטְבוּ	הֵטִיבוּ	
f.	יָטְבֶּנָּה	הֵטִיבֶּנָּה	
Part. act.	יֹטֵב	מֵיטִיב	
pass.	יָטוּב		

Remarks. Niphal, in verbs of this species, does not occur. The daghesh'd conjugations are regular throughout; e. g. Piel יָטַב, Pual יָטַב, Hithpael הִתְיָטַב. Hophal conforms to the model in Par. VIII; e. g. יִטְבֶּה, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פ"י from those of the I. class.

	Kal.	Kal.
	יָצַח	יָצַק
	regular.	etc.
	יָצוֹחַ	יָצוֹק
		יָצַק
	יָצַח	יָצַק
	תָּצַח	תָּצַק
	תָּצַח	תָּצַק
	תָּצַחְתִּי	תָּצַקְתִּי
	אָצַח	אָצַק
	יָצַחוּ	יָצַקוּ
	תָּצַחְנָה	תָּצַקְנָה
	תָּצַחוּ	תָּצַקוּ
	תָּצַחְנָה	תָּצַקְנָה
	נָצַח	נָצַק
	יֹצֵחַ	יֹצֵק
	יָצוֹחַ	יָצוֹק

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נָצַח, Hiph. הִצִּיחַ, Hoph. הִצָּח, etc.

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגָּשׁ
	3 f.	[regular]	[regular]	נָגַשְׁתָּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ
	2 m.			נָגַשְׁתָּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ
	2 f.			נָגַשְׁתְּ	הִגִּישְׁתְּ	הִגָּשְׁתְּ
	1			נָגַשְׁתִּי	הִגִּישְׁתִּי	הִגָּשְׁתִּי
	3 m. (plur.)			נָגַשׁוּ	הִגִּישׁוּ	הִגָּשׁוּ
	2 m.			נָגַשְׁתֶּם	הִגִּישְׁתֶּם	הִגָּשְׁתֶּם
	2 f.			נָגַשְׁתֶּן	הִגִּישְׁתֶּן	הִגָּשְׁתֶּן
	1			נָגַשְׁנוּ	הִגִּישְׁנוּ	הִגָּשְׁנוּ
Inf.	abs.	נִפּוֹל	נִגַּשׁ	הִנָּגַשׁ	הִגִּישׁ	
	const.	נִפְּלָה	נִגַּשְׁתָּ		הִגִּישׁ	הִגָּשׁ
Fut.		יִפֹּל	יִנָּגַשׁ	יִנָּגַשׁ	יִגִּישׁ	יִגָּשׁ
3 f.		תִּפֹּל	תִּנָּגַשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2 m.		תִּפֹּל	תִּנָּגַשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
2 f.		תִּפֹּלִי	תִּנָּגְשִׁי	תִּנָּגְשִׁי	תִּגִּישִׁי	תִּגָּשִׁי
1		אִפֹּל	אִנָּגַשׁ	אִנָּגַשׁ	אִגִּישׁ	אִגָּשׁ
3 m. (plur.)		יִפְּלוּ	יִנָּגְשׁוּ	יִנָּגְשׁוּ	יִגִּישׁוּ	יִגָּשׁוּ
3 f.		תִּפְּלֶנָּה	תִּנָּגְשְׁנָה	תִּנָּגְשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
2 m.		תִּפְּלוּ	תִּנָּגְשׁוּ	תִּנָּגְשׁוּ	תִּגִּישׁוּ	תִּגָּשׁוּ
2 f.		תִּפְּלֶנָּה	תִּנָּגְשְׁנָה	תִּנָּגְשְׁנָה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
1		נִפְּלָה	נִגַּשְׁתִּי	נִנָּגַשְׁתִּי	נִגִּישְׁתִּי	נִגָּשְׁתִּי
Fut. apoc.					יִגָּשׁ	
Imp.	m.	נִפֹּל	נִגַּשׁ	הִנָּגַשׁ	הִגִּישׁ	
	f. [regular.]		נִגְשִׁי	הִנָּגְשִׁי	הִגִּישִׁי	
	m. (plur.)		נִגְשׁוּ	הִנָּגְשׁוּ	הִגִּישׁוּ	
	f.		נִגְשְׁנָה	הִנָּגְשְׁנָה	הִגִּישְׁנָה	
Part.	act.	נוֹפֵל	נוֹגֵשׁ		מוֹגֵשׁ	
	pass.		נִגָּשׁ	נָגַשׁ		מִגָּשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m.	סָב	סָבַב	נָסַב (נִהַל)	הִסָּב (הִסֵּב)
3 f.	סָבָה	סָבְבָה	נָסְבָה	הִסָּבָה
2 m.	סָבוֹת	סָבְבוּ	נָסְבוּ	הִסָּבוּ
2 f.	סָבוֹת	סָבְבוּ	נָסְבוּ	הִסָּבוּ
1	סָבוֹתִי	סָבְבוֹתִי	נָסְבוֹתִי	הִסָּבוֹתִי
3 (plur.)	סָבוּ	סָבְבוּ	נָסְבוּ	הִסָּבוּ
2 m.	סָבוֹתָם	סָבְבוּתָם	נָסְבוּתָם	הִסָּבוּתָם
2 f.	סָבוֹתָן	סָבְבוּתָן	נָסְבוּתָן	הִסָּבוּתָן
1	סָבוֹנִי	סָבְבוֹנִי	נָסְבוֹנִי	הִסָּבוֹנִי
Inf. abs.	סָבוּב		הִסָּב	הִסָּב
const.	סָב (לִּבֵּל)		הִסָּב (הִחִיל)	הִסָּב
Fut.	יִסָּב	יִסָּב	יִסָּב (יִדַּם)	יִסָּב (יִתַּם)
3 f.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסָּב
2 m.	תִּסָּב	תִּסָּב	תִּסָּב	תִּסָּב
2 f.	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי	תִּסָּבִי
1	אִסָּב	אִסָּב	אִסָּב	אִסָּב
3 m. (plur.)	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ (יִתַּמוּ)
3 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
2 m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
2 f.	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה	תִּסָּבִינָה
1.	נָסַב	נָסַב	נָסַב	נָסַב
Fut. conv.	וְיִסָּב			וְיִסָּב
Imp. m.	סָב		הִסָּב	הִסָּב
f.	סָבִי		הִסָּבִי	הִסָּבִי
m.	סָבוּ		הִסָּבוּ (הִרְמִי)	הִסָּבוּ
f.	סָבִינָה		הִסָּבִינָה	הִסָּבִינָה
Part. act.	סָבוֹב			מָסַב
pass.	סָבוֹב		נָסַב	

Hophal.	Poel.	Poal.	Pilpel.	Pulpal.
הוֹסֵב (הָשֵׁם)	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
הוֹסֵבָה	סוֹבֵבָה	סוֹבֵבָה	סִבֵּבָה	סִבֵּבָה
הוֹסֵבִים	סוֹבְבִים	סוֹבְבִים	סִבֵּבִים	סִבֵּבִים
הוֹסֵבוֹת	סוֹבְבוֹת	סוֹבְבוֹת	סִבֵּבוֹת	סִבֵּבוֹת
הוֹסֵבֹתִי	סוֹבְבֹתִי	סוֹבְבֹתִי	סִבֵּבֹתִי	סִבֵּבֹתִי
הוֹסֵבוּ	סוֹבְבוּ	סוֹבְבוּ	סִבֵּבוּ	סִבֵּבוּ
הוֹסֵבוֹתֶם	סוֹבְבוֹתֶם	סוֹבְבוֹתֶם	סִבֵּבוֹתֶם	סִבֵּבוֹתֶם
הוֹסֵבוּתָן	סוֹבְבוּתָן	סוֹבְבוּתָן	סִבֵּבוּתָן	סִבֵּבוּתָן
הוֹסֵבוּנוּ	סוֹבְבוּנוּ	סוֹבְבוּנוּ	סִבֵּבוּנוּ	סִבֵּבוּנוּ

הוֹסֵב	סוֹבֵב	סוֹבֵב	סִבֵּב	סִבֵּב
יוֹסֵב (יָפֵחַ)	יוֹסֵבֵב	יוֹסֵבֵב	יוֹסֵבֵב	יוֹסֵבֵב
תוֹסֵב	תוֹסֵבֵב	תוֹסֵבֵב	תוֹסֵבֵב	תוֹסֵבֵב
תוֹסֵבִים	תוֹסֵבִים	תוֹסֵבִים	תוֹסֵבִים	תוֹסֵבִים
תוֹסֵבִי	תוֹסֵבִי	תוֹסֵבִי	תוֹסֵבִי	תוֹסֵבִי
אוֹסֵב	אוֹסֵבֵב	אוֹסֵבֵב	אוֹסֵבֵב	אוֹסֵבֵב
יוֹסֵבוּ	יוֹסֵבוּ	יוֹסֵבוּ	יוֹסֵבוּ	יוֹסֵבוּ
תוֹסֵבֵינָה	תוֹסֵבֵינָה	תוֹסֵבֵינָה	תוֹסֵבֵינָה	תוֹסֵבֵינָה
תוֹסֵבוּ	תוֹסֵבוּ	תוֹסֵבוּ	תוֹסֵבוּ	תוֹסֵבוּ
תוֹסֵבֵינָה	תוֹסֵבֵינָה	תוֹסֵבֵינָה	תוֹסֵבֵינָה	תוֹסֵבֵינָה
נוֹסֵב	נוֹסֵבֵב	נוֹסֵבֵב	נוֹסֵבֵב	נוֹסֵבֵב

סוֹבֵב	סִבֵּב
סוֹבְבִי	סִבֵּבִי
סוֹבְבוּ	סִבֵּבוּ
סוֹבְבוֹתֶם	סִבֵּבוֹתֶם

מִסֹּבֵב	מִסִּבֵּב	מִסִּבֵּב
מִסֹּבֵבִי	מִסִּבֵּבִי	מִסִּבֵּבִי
מִסֹּבֵבִי	מִסִּבֵּבִי	מִסִּבֵּבִי
מִסֹּבֵבִי	מִסִּבֵּבִי	מִסִּבֵּבִי

		Kal.	Kal.	Niphal.	Hiphil.
Praet.	3 m. (sing.)	קָם	מָת	נָקוּם	הִקִּים
	3 f.	קָמָה	מָתָה	נָקוּמָה	הִקִּימָה
	2 m.	קָמַת	מָתָה	נָקוּמוֹת	הִקִּימוֹת
	2 f.	קָמַת	מָת	נָקוּמוֹת	הִקִּימוֹת
	1	קָמַתִּי	מָתִי	נָקוּמוֹתִי	הִקִּימוֹתִי
	3 (plur.)	קָמוּ	מָתוּ	נָקוּמוּ	הִקִּימוּ
	2 m.	קָמַתֶּם	מָתֶם	נָקוּמוֹתֶם	הִקִּימוֹתֶם
	2 f.	קָמַתְּן	מָתְן	נָקוּמוֹתְן	הִקִּימוֹתְן
	1	קָמַנִּי	מָתַנִּי	נָקוּמוֹנִי	הִקִּימוֹנִי
Inf.	abs.	קוּם	מוֹת		הִקֵּם
	const.	קוּם	מוֹת	הִקוּם	הִקִּים
Fut.	3 m. (sing.)	יָקוּם	יָמוּת	יָקוּם	יָקִים
	3 f.	תָּקוּם	(etc.)	תָּקוּם	תָּקִים
	2 m.	תָּקוּם		תָּקוּם	תָּקִים
	2 f.	תָּקוּמִי		תָּקוּמִי	תָּקִימִי
	1	אָקוּם		אָקוּם	אָקִים
	3 m. (plur.)	יָקוּמוּ		יָקוּמוּ	יָקִימוּ
	3 f.	תָּקוּמֵינָה		תָּקֻמְנָה	תָּקִימְנָה
	2 m.	תָּקוּמוּ		תָּקוּמוּ	תָּקִימוּ
	2 f.	תָּקוּמֵינָה		תָּקֻמְנָה	תָּקִימְנָה
	1	נָקוּם		נָקוּם	נָקִים
Fut. apoc.		יָקֹם	יָמָה		יָקֹם
Imp.	2 m. (sing.)	קוּם	מוֹת (מָה)	הִקוּם	הִקֵּם
	2 f.	קוּמִי	(etc.)	הִקוּמִי	הִקִּימִי
	2 m. (plur.)	קוּמוּ		הִקוּמוּ	הִקִּימוּ
	2 f.	קֻמְנָה		הִקֻּמְנָה	הִקִּימְנָה
Part. act.		קֹם	מֹת		מִקִּים
pass.		קוֹם		נִקּוּם	

Hophal.	Polel.	Polal.
הוֹקֵם	קוֹמֵם	קוֹמֵם
הוֹקְמָה	קוֹמְמָה	קוֹמְמָה
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָתִי	קוֹמְמָתִי	קוֹמְמָתִי
הוֹקְמוּ	קוֹמְמוּ	קוֹמְמוּ
הוֹקְמָתֶם	קוֹמְמָתֶם	קוֹמְמָתֶם
הוֹקְמָתֶן	קוֹמְמָתֶן	קוֹמְמָתֶן
הוֹקְמוּ	קוֹמְמוּ	קוֹמְמוּ

Kal.
בָּן
בָּנָה
בָּנֶת
בָּנֶת
בָּנֶתִי
בָּנוּ
בָּנֶתֶם
בָּנֶתֶן
בָּנוּ

הוֹקֵם	קוֹמֵם	קוֹמֵם
יֹקֵם	יִקְוֵם	יִקְוֵם
תֹּקֵם	תִּקְוֵם	תִּקְוֵם
תֹּקֵם	תִּקְוֵם	תִּקְוֵם
תֹּקְמִי	תִּקְוְמִי	תִּקְוְמִי
אֹקֵם	אִיקְוֵם	אִיקְוֵם
יֹקְמוּ	יִקְוְמוּ	יִקְוְמוּ
תֹּקְמָנָה	תִּקְוְמָנָה	תִּקְוְמָנָה
תֹּקְמוּ	תִּקְוְמוּ	תִּקְוְמוּ
תֹּקְמָנָה	תִּקְוְמָנָה	תִּקְוְמָנָה
נֹקֵם	נִיקְוֵם	נִיקְוֵם

בֶּן
בִּין
יֶבֶן
תֶּבֶן
תֶּבֶן
תֶּבֶנִי
אֶבֶן
יֶבֶנוּ
תֶּבֶנִינָה
תֶּבֶנוּ
תֶּבֶנִינָה
נֶבֶן

קוֹמֵם
קוֹמְמִי
קוֹמְמוּ
קוֹמְמָנָה
מְקוֹמִים
מֹקֵם
מְקוֹמִים

בֶּן
בִּין
בִּינִי
בִּינוּ
בֶּן

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	מָצָא	נִמְצָא	מָצָא
	3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה
	2 m.	מָצָאתָ	נִמְצָאתָ	מָצָאתָ
	2 f.	מָצָאתְּ	נִמְצָאתְּ	מָצָאתְּ
	1	מָצָאתִי	נִמְצָאתִי	מָצָאתִי
	3 (plur.)	מָצְאוּ	נִמְצְאוּ	מָצְאוּ
	2 m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם
	2 f.	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן
	1	מָצָאנוּ	נִמְצָאנוּ	מָצָאנוּ
Inf.	abs.	מֵצֹא		מֵצֵא
	const.	מֵצֵא	הִמְצֵא	מֵצֵא
Fut.	3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
	3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 f.	תִּמְצָאִי	תִּמְצָאִי	תִּמְצָאִי
	1	אֶמְצָא	אֶמְצָא	אֶמְצָא
	3 m. (plur.)	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
	2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
	2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
	1	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	מֵצֵא	הִמְצֵא	מֵצֵא
	2 f.	מֵצְאִי	הִמְצְאִי	מֵצְאִי
	2 m. (plur.)	מֵצְאוּ	הִמְצְאוּ	מֵצְאוּ
	2 f.	מֵצְאֶנָּה	הִמְצְאֶנָּה	מֵצְאֶנָּה
Part.	act.	מוֹצֵא		מִמְצֵא
	pass.	מֵצֹא	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	הִמְצִיא	הִמְצָא (הִמְצָא)	הִתְמַצָּא
etc. מִצָּאֵה	הִמְצִיֵּה	etc. הִמְצָאֵה	הִתְמַצָּאֵה
מִצָּאֹת	הִמְצִיאוֹת	הִמְצָאוֹת	הִתְמַצָּאוֹת
מִצָּאֹת	הִמְצִיאוֹת	הִמְצָאוֹת	הִתְמַצָּאוֹת
מִצָּאֹתִי	הִמְצִיאֹתִי	הִמְצָאוֹתִי	הִתְמַצָּאוֹתִי
מִצָּאוֹ	הִמְצִיאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאֹתָם	הִמְצִיאוֹתָם	הִמְצָאוֹתָם	הִתְמַצָּאוֹתָם
מִצָּאֹתָן	הִמְצִיאוֹתָן	הִמְצָאוֹתָן	הִתְמַצָּאוֹתָן
מִצָּאֹנִי	הִמְצִיאוֹנִי	הִמְצָאוֹנִי	הִתְמַצָּאוֹנִי

	הִמְצָא		
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִמְצָא (יִמְצָא)	יִמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
etc. יִמְצָאֵה	יִתְמַצִּיֵּה	etc. יִתְמַצָּאֵה	יִתְמַצָּאֵה
יִמְצָאוֹת	יִתְמַצִּיאוֹת	יִתְמַצָּאוֹת	יִתְמַצָּאוֹת
יִמְצָאוֹת	יִתְמַצִּיאוֹת	יִתְמַצָּאוֹת	יִתְמַצָּאוֹת
יִמְצָאוֹתִי	יִתְמַצִּיאוֹתִי	יִתְמַצָּאוֹתִי	יִתְמַצָּאוֹתִי
יִמְצָאוֹ	יִתְמַצִּיאוֹ	יִתְמַצָּאוֹ	יִתְמַצָּאוֹ
יִמְצָאוֹתָם	יִתְמַצִּיאוֹתָם	יִתְמַצָּאוֹתָם	יִתְמַצָּאוֹתָם
יִמְצָאוֹתָן	יִתְמַצִּיאוֹתָן	יִתְמַצָּאוֹתָן	יִתְמַצָּאוֹתָן
יִמְצָאוֹנִי	יִתְמַצִּיאוֹנִי	יִתְמַצָּאוֹנִי	יִתְמַצָּאוֹנִי
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא

	יִמְצָא		
הִמְצָא	הִמְצִיא		הִתְמַצָּא
הִמְצִיֵּה	הִמְצִיֵּה		הִתְמַצָּאֵה
הִמְצִיאוֹת	הִמְצִיאוֹת		הִתְמַצָּאוֹת
הִמְצִיאוֹת	הִמְצִיאוֹת		הִתְמַצָּאוֹת
הִמְצִיאוֹתִי	הִמְצִיאוֹתִי		הִתְמַצָּאוֹתִי
הִמְצִיאוֹ	הִמְצִיאוֹ		הִתְמַצָּאוֹ
הִמְצִיאוֹתָם	הִמְצִיאוֹתָם		הִתְמַצָּאוֹתָם
הִמְצִיאוֹתָן	הִמְצִיאוֹתָן		הִתְמַצָּאוֹתָן
הִמְצִיאוֹנִי	הִמְצִיאוֹנִי		הִתְמַצָּאוֹנִי
מִתְמַצָּא	מִתְמַצִּיא		

מִמְצָא (מִמְצָא)

מִמְצָא (מִמְצָא)

		Kal.	Niphal.	Piel.	Pual.
Praet.	3. m.	גָּלָה	נִגְלָה	גִּלָּה	גִּלָּה
	3 f. (גָּלְתָּ)	גָּלְתָה	נִגְלְתָה	גִּלְתָה	גִּלְתָה
	2 m.	גָּלִיתָ (נִגְלִיתָ)	נִגְלִיתָ	גִּלִּיתָ (גִּלִּיתָ)	גִּלִּיתָ
	2 f.	גָּלִיתְּ etc.	נִגְלִיתְּ etc.	גִּלִּיתְּ	גִּלִּיתְּ
	1	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי	גִּלִּיתִי
	3 (pl.)	גָּלוּ (גָּלְיוּ)	נִגְלוּ	גִּלוּ	גִּלוּ
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם	גִּלִּיתֶם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן	גִּלִּיתֶן
	1	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ	גִּלִּינוּ
Inf.	abs.	גָּלָה	נִגְלָה (גָּלָה)	גִּלָּה	גִּלָּה
	const.	גָּלוֹת	הִגְלוֹת	גִּלוֹת	גִּלוֹת
Fut.	3 m.	יִגְלֶה	יִנְגַּלֶּה	יִגְלֶה	יִגְלֶה
	3 f.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה	תִּגְלֶה
	2 m.	תִּגְלֶה	תִּנְגַּלֶּה	תִּגְלֶה	תִּגְלֶה
	2 f.	תִּגְלִי	תִּנְגַּלִּי	תִּגְלִי	תִּגְלִי
	1	אֶגְלֶה	אֶנְגַּלֶּה	אֶגְלֶה	אֶגְלֶה
	3 m. (plur.)	יִגְלוּ	יִנְגַּלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּנְגַּלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּנְגַּלִּינָה	תִּגְלִינָה	תִּגְלִינָה
	1	נִגְלֶה	נִנְגַּלֶּה	נִגְלֶה	נִגְלֶה
	<i>Fut. apoc.</i>	יִגְלֶה	יִנְגַּלֶּה	יִגְלֶה (יִגְלֶה)	
Imp.	2 m. (sing.)	גָּלֵה	הִגְלֵה	גִּלֵּה (גָּלֵה)	
	2 f.	גָּלִי	הִגְלִי	גִּלִּי	
	2 m. (plur.)	גָּלוּ	הִגְלוּ	גִּלוּ	
	2 f.	גָּלִינָה	הִגְלִינָה	גִּלִּינָה	
Part.	act.	גֹּלֶה		מִגְלֶה	
	pass.	גָּלוּי	נִגְלֶה		מִגְלֶה

Hiphil.	Hophal.	Hithpael.	Hithpalel.
הִגְלָה	הִגְלָה	הִתְגַּלָּה	הִשְׁתַּחֲוָה
הִגְלֹתָהּ	הִגְלֹתָהּ	הִתְגַּלֶּתָהּ	
הִגְלִיתָ (הִגְלִיתָ)	הִגְלִיתָ	הִתְגַּלִּיתָ	הִשְׁתַּחֲוִיתָ
etc. הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ	
הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי	הִשְׁתַּחֲוִיתִי
הִגְלוּ	הִגְלוּ	הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם	הִשְׁתַּחֲוִיתֶם
הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן	
הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ	
<hr/>			
הִגְלָה	הִגְלָה	הִתְגַּלָּה	
הִגְלֹתָ	הִגְלֹתָ	הִתְגַּלֶּתָ	הִשְׁתַּחֲוֹתָ
יִגְלָה	יִגְלָה	יִתְגַּלָּה	יִשְׁתַּחֲוָה
תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה	תִּשְׁתַּחֲוָה
תִּגְלֶה	תִּגְלֶה	תִּתְגַּלֶּה	תִּשְׁתַּחֲוָה
תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי	
אִגְלָה	אִגְלָה	אִתְגַּלָּה	אִשְׁתַּחֲוָה
יִגְלוּ	יִגְלוּ	יִתְגַּלוּ	יִשְׁתַּחֲווּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ	תִּשְׁתַּחֲווּ
תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה	
נִגְלָה	נִגְלָה	נִתְגַּלָּה	נִשְׁתַּחֲוָה
יִגְלֶה		יִתְגַּלֶּה	יִשְׁתַּחֲוֶה
<hr/>			
הִגְלָה (הִגְלֶה)		הִתְגַּלָּה	
הִגְלִי		הִתְגַּלִּי	הִשְׁתַּחֲוִי
הִגְלוּ		הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגְלִינָה		הִתְגַּלִּינָה	
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מִגְלָה		מִתְגַּלָּה	מִשְׁתַּחֲוָה

מִגְלָה

226 Par. XVII. "לה & פי .

	Kal.	Hiphil.
Praet.	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִיתְ	הוֹרִיתְ
2 f.	יָרִית	הוֹרִית
1	יָרִיתִי	הוֹרִיתִי
3 [plur.]	יָרוּ	הוֹרוּ
2 m.	יָרִיתֶם	הוֹרִיתֶם
2 f.	יָרִיתֶן	הוֹרִיתֶן
1	יָרִינוּ	הוֹרִינוּ
Inf. abs.	יָרָה	
const.	יָרוּת	הוֹרוּת
Fut.	יִירָה	יוֹרָה
3 f.	תִּירָה	תוֹרָה
2 m.	תִּירָה	תוֹרָה
2 f.	תִּירִי	תוֹרִי
1	אִירָה	אוֹרָה
3 [plur.]	יִירוּ	יורו
3 f.	תִּירֶינָה	תוֹרֶינָה
2 m.	תִּירוּ	תורו
2 f.	תִּירֶינָה	תוֹרֶינָה
1	נִירָה	נוֹרָה
Fut. apoc.		יִירֹר
Imp.	יָרָה	הוֹרָה
2 f.	יָרִי	הוֹרִי
2 m. [plur.]	יָרוּ	הוֹרוּ
2 f.	יָרִינָה	הוֹרִינָה
Part. act.	יֹרָה	מוֹרָה
pass.	יָרוּי	

Par. XVIII. Verbs "לָא & פָּן

	Kal.	Niphal.	Hiphil.
	נָשָׂא	נָשָׂא	הִשָּׂיא*
	נָשְׂאָה	נָשְׂאָה	הִשָּׂיָה
	(as לָא)	נָשְׂאָת	הִשָּׂאָת
		נָשְׂאָת	הִשָּׂאָת
		נָשְׂאָתִי	הִשָּׂאָתִי
		נָשְׂאוּ	הִשָּׂאוּ
		נָשְׂאָתֶם	הִשָּׂאָתֶם
		נָשְׂאָתֶן	הִשָּׂאָתֶן
		נָשְׂאָנוּ	הִשָּׂאָנוּ
	נָשְׂאוּ	הִנָּשְׂא	הִשָּׂא
	שָׂאָת		הִשָּׂיָה
	יָשָׂא	יִנָּשְׂא	יִשָּׂיָה
	תָּשָׂא	(as לָא)	
	תָּשָׂא		
	תָּשְׂאִי		
	אָשָׂא		
	יָשְׂאוּ	יִנָּשְׂאוּ	יִשָּׂאוּ
	תָּשְׂאָנָה		
	תָּשְׂאוּ		תָּשְׂיאוּ
	תָּשְׂאָנָה		
	נָשָׂא		
	שָׂא		
	שָׂאִי		
	שָׂאוּ		
	שָׂאָנָה		
	נָשָׂא	* (From נָשָׂא, not נָשָׂא.)	

		Kal.		
		Masc.	Fem.	Fem. Segh.
Verbs final	Pattahh act.	קָטַל (קְטֹלָה)	קָטְלָה	קָטְלָת
—	pass.	קָטוּל	קָטוּלָה	
—	Tseri act.	יָשָׁן	יָשְׁנָה	יָשְׁנָת
—	Hholem act.	יָגַר	יָגְרָה	
ע" gutt.	act.	זָעַק	זָעְקָה	זָעְקָת
ל" gutt.	act.	שָׁמַע	שָׁמְעָה	שָׁמְעָת
עו"	act.	קָם	קָמָה	
לָה	act.	גָּלָה (גְּלֹיָה)	גָּלְתָה	
	pass.	גָּלְיָי	גָּלְיָה	
Niphal.				
regular		נִקְטַל	נִקְטְלָה	נִקְטְלָת
פ" gutt.		נִעְמַד	נִעְמְדָה	נִעְמְדָת
עע"		נִסָּב	נִסְבָּה	
עו"		נִקְוָם	נִקְוְמָה	
Piel.				
regular		מִקְטַל	מִקְטְלָה	מִקְטְלָת
ער"		מִבְרָךְ	מִבְרָכָה	מִבְרָכָת
לָה		מִגְלָה	מִגְלָה	
POEL of עע"		מְסוּבָב	מְסוּבָּה	מְסוּבָּת
Pual.				
regular		מִקְטָל	מִקְטְלָה	מִקְטְלָת
Hiphil.				
regular		מִקְטִיל	מִקְטִילָה	מִקְטִילָת
פ" gutt.		מַעְמִיד	מַעְמִידָה	מַעְמִידָת
עע"		מִסָּב	מִסְבָּה	
עו"		מִקִּים	מִקִּימָה	
Hophal.				
regular		מִקְטָל	מִקְטְלָה	מִקְטְלָת
Hithpael.				
regular		מִתְקַטֵּל	מִתְקַטְלָה	מִתְקַטְלָת

Kal.			
Plur. masc.	Plur. fem.	Masc.	Fem.
קָטְלִים	קָטְלוֹת	Dec. VII. <i>b</i> .	Dec. X. XIII.
קָטְלוּם	קָטְלוּן	III. <i>c</i> .	X.
יִשְׁנִים	יִשְׁנוֹת	V. <i>e</i> .	XI. XIII.
יִזְרִים	יִזְרוֹת	III. <i>c</i> .	X.
זָעְקִים	זָעְקוֹת	VII.	X. XIII.
שָׁמְעִים	שָׁמְעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת	IX. <i>a</i> .	X.
גָּלוּיִים	גָּלוּיוֹת	III. <i>c</i> .	X.
Niphal.			
נִקְטְלִים	נִקְטְלוֹת	II.	XI. XIII.
נִעְמְדִים	נִעְמְדוֹת	II.	XI. XIII.
נִסְבִּים	נִסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. <i>c</i> .	X.
Piel.			
מִקְטְלִים	מִקְטְלוֹת	VII. <i>c</i> .	X. XIII.
מִבְרָכִים	מִבְרָכוֹת	VII.	X. XIII.
מִגְלִים	מִגְלוֹת	IX.	X.
מִסֻּבִּים	מִסֻּבוֹת	VII. <i>b</i> .	X. XIII.
Pual.			
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
Hiphil.			
מִקְטִילִים	מִקְטִילוֹת	I.	X. XIII.
מַעְמִידִים	מַעְמִידוֹת	I.	X. XIII.
מְסַבִּים	מְסַבוֹת	VIII.	X.
מְקִימִים	מְקִימוֹת	III.	X.
Hophal.			
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
Hithpael.			
מִתְקַטְלִים	מִתְקַטְלוֹת	VII. <i>c</i> .	X. XIII.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal.	{ קטלני קטלתי }	{ קטלך קטלתך }	{ קטלך קטלתך }	{ קטל קטלהו }	{ קטלה קטלהו }
Praet.					
3 f.	קטלתני	קטלתך	קטלתך	{ קטלתהו קטלתהו }	קטלתה
2 m.	{ קטלתני קטלתני }	—	—	{ קטלתהו קטלתהו }	{ קטלתה קטלתהו }
2 f.	קטלתני	—	—	{ קטלתהו קטלתהו }	קטלתה
1	—	קטלתיך	קטלתיוך	קטלתיו	קטלתיה
3 (plur.)	קטלונני	קטלונך	קטלונך	קטלונהו	קטלונה
2 m.	קטלונני	—	—	קטלונהו	קטלונה
1	—	קטלונך	קטלונך	קטלונהו	קטלונה
Inf.	{ קטלני קטלך (בְּחַרִּי) } { קטלני קטלך (בְּחַרִּי) }		קטלך	קטלו (פַּעְמוֹ)	קטלה (חַנְנָה)
Fut.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ	{ יִקְטַלְהָ יִקְטַלְהָ }
3 m. with epenth. ב	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנוּ	יִקְטַלְנָה
3 (plur.)	יִקְטַלְנִי (יִקְטַלְנִי)	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ (יִקְטַלְהוּ)	יִקְטַלְהָ
Imp.	קטלני שְׁמַעְנִי	—	—	קטלהו	קטלה קטלה
Piel	קטלני	קטלך	קטלך	קטלו	קטלה
Hiph.fut.	יִקְטִילְנִי	יִקְטִילְךָ	יִקְטִילְךָ	יִקְטִילְהוּ	יִקְטִילְהָ

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קָטְלוּ	קָטְלֶכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלֶן
קָטְלוּנוּ	קָטְלֹתְכֶם	קָטְלֹתְכֶן	קָטְלֹתָם	קָטְלֹתָן
קָטְלוּנוּ	—	—	קָטְלֹתָם	קָטְלֹתָן
קָטְלוּנוּ	—	—	קָטְלֹתֵיָם	קָטְלֹתֵיָן
—	קָטְלֹתֵיכֶם	קָטְלֹתֵיכֶן	קָטְלֹתֵיָם	קָטְלֹתֵיָן
קָטְלוּנוּ	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּן
קָטְלוּנוּ	—	—	קָטְלוּתָם	קָטְלוּתָן
—	קָטְלוּכֶם	קָטְלוּכֶן	קָטְלוּם	קָטְלוּן
<hr/>				
קָטְלוּנוּ (מִתְקַדֵּשׁ)	קָטְלֵכֶם } קָטְלֵכֶם } קָטְלֵכֶם }	קָטְלֶכֶן } קָטְלֶכֶן } קָטְלֶכֶן }	קָטְלֵם } בְּקָטְלֵם } (מִתְקַדֵּשׁ) }	קָטְלֶן
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יָקְטְלוּנוּ	יָקְטְלֵכֶם	יָקְטְלֵכֶן	יָקְטְלֵם } יָקְטְלֵם } (יִמְצָאָם) }	יָקְטְלֶן
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יָקְטְלוּנוּ	יָקְטְלוּכֶם	יָקְטְלוּכֶן	יָקְטְלוּם	יָקְטְלוּן
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קָטְלוּנוּ שְׂמִיעָנוּ	—	—	קָטְלֵם	—
<hr/>				
קָטְלוּנוּ	קָטְלֵכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלֶן
יָקְטְלוּנוּ	יָקְטְלֵכֶם	יָקְטְלֵכֶן	יָקְטְלֵם	יָקְטְלֶן

Suffixes.		Sing. 1.	2 masc.	3 masc.	Plur. 3 masc.
Kal.	Praet.	עָשִׂנִי	עָשָׁךְ	עָשְׂהוּ	עָשִׂם
	3 f.	עָשִׂתָּנִי	עָשִׂתְךָ	עָשִׂתוּ	עָשִׂתֶם
	2 m.	עָשִׂיתָנִי	—	עָשִׂיתוּ	עָשִׂיתֶם
		עָשִׂיתָנִי		עָשִׂיתָהוּ	
	1	—	עָשִׂיתָיְךָ	עָשִׂיתָיְהוּ	עָשִׂיתֵם
	3 (plur.)	עָשִׂוֹנִי	עָשִׂוְךָ	עָשִׂוְהוּ	עָשִׂוֶם
Inf.		עָשִׂתִּי	עָשִׂתְךָ	עָשִׂתוּ עָשְׂהוּ	עָשִׂתֶם
Fut. 3 m.		יַעֲשִׂנִי	יַעֲשֶׁךְ	יַעֲשְׂהוּ	יַעֲשִׂם
3 m. with epenth. נ		יַעֲשִׂנִי	יַעֲשֶׁךְ	יַעֲשִׂנוּ	יַעֲשִׂם
1		—	אֶעֱשֶׂךָ	אֶעֱשְׂהוּ	אֶעֱשִׂם
3 m. (plur.)		יַעֲשִׂוֹנִי	יַעֲשִׂוְךָ	יַעֲשִׂוְהוּ	יַעֲשִׂוֶם
Imp. m.		עֲנִנִי	—	עֲנֶהוּ	עֲנִם
Piel.	Praet. 3 m.	צִוֵּנִי	צִוְךָ	צִוְהוּ	צִוֶם
	Fut. 3 m.	יִצְוֵנִי	יִצְוְךָ	יִצְוְהוּ	יִצְוֶם
	3 m. with epenth. נ	יִצְוֵנִי	יִצְוְךָ	יִצְוֵנוּ	—
Hiph. Praet.		הִפְּנִי	הִפְּךָ	הִפְּהוּ	הִפְּם
Fut. with epenth. נ		יִפְּנִי	יִפְּךָ	יִפְּנוּ	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוס <i>a horse.</i>	(plur.)	סוסים <i>horses.</i>
Suff. 1	סוסי <i>my horse,</i>		סוסי <i>my horses.</i>
2 m.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
2 f.	סוסך <i>thy</i> —		סוסך <i>thy</i> —
3 m.	סוסו <i>his</i> —		סוסיו <i>his</i> —
3 f.	סוסה <i>her</i> —		סוסיה <i>her</i> —
1 (plur.)	סוסנו <i>our</i> —		סוסינו <i>our</i> —
2 m.	סוסכם <i>your</i> —		סוסיכם <i>your</i> —
2 f.	סוסכן <i>your</i> —		סוסיכן <i>your</i> —
3 m.	סוסם <i>their</i> —		סוסיהם <i>their</i> —
3 f.	סוסן <i>their</i> —		סוסיהן <i>their</i> —

No. II. Noun maso. ending with a Quiescent.

Abs. (sing.)	אב <i>father.</i>	Abs. (sing.)	אב <i>father.</i>
Suff. (sing.)	אבי <i>my father.</i>	Suff. (pl.)	אבנינו <i>our father.</i>
2 m.	אביך <i>thy</i> —	2 m.	אביכם <i>your</i> —
2 f.	אביך <i>thy</i> —	2 f.	אביכן <i>your</i> —
3 m.	אביו, אביהו <i>his</i> —	3 m.	אביהם <i>their</i> —
3 f.	אביה <i>her</i> —	3 f.	אביהן <i>their</i> —

No. III. Noun feminine.

Abs. (sing.)	תורה <i>a law.</i>	(plur.)	תורות <i>laws.</i>
Suff. 1	תורתי <i>my law.</i>		תורותי <i>my laws.</i>
2 m.	תורתך <i>thy</i> —		תורותיך <i>thy</i> —
2 f.	תורתך <i>thy</i> —		תורותיך <i>thy</i> —
3 m.	תורתו <i>his</i> —		תורותיו <i>his</i> —
3 f.	תורתה <i>her</i> —		תורותיה <i>her</i> —
1 (plur.)	תורתנו <i>our</i> —		תורותינו <i>our</i> —
2 m.	תורתכם <i>your</i> —		תורותיכם <i>your</i> —
2 f.	תורתכן <i>your</i> —		תורותיכן <i>your</i> —
3 m.	תורתם <i>their</i> —		תורותיהם <i>their</i> —
3 f.	תורתהן <i>their</i> —		תורותיהן <i>their</i> —

	Sing. abs.	Const.	Light suff.	Grave suff.
DEC. I. SINGULAR. § 345.				
(a)	סוּם	סוּם	סוּסִי	סוּסְכֶם
(b)	גְּבוּר	גְּבוּר	גְּבוּרִי	גְּבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
(d)	אֱלֹהִי	אֱלֹהִי	אֱלֹהִי	אֱלֹהֵיכֶם

DEC. II. SINGULAR. § 347.				
(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם (once)
(b)	כּוֹכַב	כּוֹכַב	כּוֹכְבִי	כּוֹכְבְּכֶם
(c)	כּוֹבֵעַ	כּוֹבֵעַ	כּוֹבְעִי	כּוֹבֵעְכֶם
(d)	שֵׁד	שֵׁד	שֵׁדִי	שֵׁדְכֶם

DEC. III. SINGULAR. § 350.				
(a)	פְּקִיד	פְּקִיד	פְּקִידִי	פְּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קְטוּל	קְטוּל	קְטוּלִי	קְטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חֲזִיוֹן (עֶצְבֹּן)	חֲזִיוֹן	חֲזִיוֹנִי	חֲזִיוֹנְכֶם
(f)	מָנוֹס	מָנוֹס	מָנוֹסִי	מָנוֹסְכֶם
(g)	אָבוֹס	אָבוֹס	אָבוֹסִי	אָבוֹסְכֶם
(h)	גָּדוּל	גָּדֹל-		

DEC. IV. SINGULAR. § 353.				
(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לָבַב	לָבַב	לָבַבִי	לָבַבְכֶם
(c)	חֶכֶם	חֶכֶם	חֶכְמִי	חֶכְמְכֶם
(d)	שַׁעַר	שַׁעַר	שַׁעְרִי	שַׁעְרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמְקִי	עֵמְקְכֶם
(f)	כְּנֶפֶת	כְּנֶפֶת	כְּנֶפְפִי	כְּנֶפְכֶם
(g)	צָבָא			

Plural abs.

Light suff.

Const.

Grave suff.

DEC. I. PLURAL.

סוּסִים	סוּסִי	סוּסִי	סוּסִיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרִיכֶם
שְׁפוּטִים	שְׁפוּטִי	שְׁפוּטִי	שְׁפוּטִיכֶם
אֱלֹהִים	אֱלֹהֵי	אֱלֹהֵי	אֱלֹהֵיכֶם

DEC. II. PLURAL.

דְּמִים	דְּמִי	דְּמִי	דְּמִיכֶם
כּוֹכְבִים	כּוֹכְבִי	כּוֹכְבִי	כּוֹכְבִיכֶם
כּוֹבְעִים	כּוֹבְעִי	כּוֹבְעִי	כּוֹבְעִיכֶם
שְׂדִים	שְׂדִי	שְׂדִי	שְׂדִיכֶם

DEC. III. PLURAL.

פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידִיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצִיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלִיכֶם
זְכָרוֹנִים	זְכָרוֹנִי	זְכָרוֹנִי	זְכָרוֹנִיכֶם
דְּזִיוֹנֹת (חֲשֹׁבוֹנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִי	מְנוּסִיכֶם
אֲבוּסִים	אֲבוּסִי	אֲבוּסִי	אֲבוּסִיכֶם

DEC. IV. PLURAL.

דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
לְבָבִים	לְבָבִי	לְבָבִי	לְבָבִיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִיכֶם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִי	שְׁעָרִיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקִיכֶם
כְּנָפִים	כְּנָפִי	כְּנָפִי	כְּנָפִיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֶשֶׂן	עֶשֶׂן (עֶשֶׂן)		
(i)	צֶלַע	צֶלַע (צֶלַע)	צֶלַעִי	

DEC. V. SINGULAR. § 356.

(a)	זָקֵן	זָקֵן	זָקֵנִי	זָקֵנְכֶם
(b)	חָצֵר	חָצֵר	חָצֵרִי	חָצֵרְכֶם
(c)	פֶּתַח	פֶּתַח	פֶּתַחִי	פֶּתַחְכֶם
(d)	פֶּבֶר	פֶּבֶר (פֶּבֶר)	פֶּבֶרִי	פֶּבֶרְכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכְּכֶם
(b)	נֶעַר	נֶעַר	נֶעְרִי	נֶעְרְכֶם
(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעְכֶם

E class.

(d)	סֶפֶר	סֶפֶר	סֶפְרִי	סֶפְרְכֶם
(e)	קֶבֶר	קֶבֶר	קֶבְרִי	קֶבְרְכֶם
(f)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקְכֶם
(g)	חֶלֶד	חֶלֶד	חֶלְדִי	חֶלְדְּכֶם
(h)	נֶצַח	נֶצַח	נֶצְחִי	נֶצְחְכֶם

O class.

(i)	בָּקָר	בָּקָר	בָּקְרִי	בָּקְרְכֶם
(j)	קָמָץ	קָמָץ	קָמְצִי	קָמְצְכֶם
(k)	פָּעַל	פָּעַל	פָּעְלִי (פָּעְלִי)	פָּעְלְכֶם
(l)	קָדַשׁ	קָדַשׁ	קָדְשִׁי	קָדְשְׁכֶם

Plur. abs.	Light suff.	Const.	Grave suff.
עֲשָׁנִים	עֲשָׁנִי	עֲשָׁנִי	עֲשָׁנִיכֶם
צִלָּעִים	צִלָּעִי	צִלָּעִי	צִלָּעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצֵרִים	חֲצֵרִי	חֲצֵרִי	חֲצֵרִיכֶם
כְּתָפוֹת	(as Dec. XI.)		
כְּבָדִים	כְּבָדִי	כְּבָדִי	כְּבָדִיכֶם

DEC. VI. PLURAL. *A* class.

מַלְכִים	מַלְכִי	מַלְכִי	מַלְכִיכֶם
נַעֲרִים	נַעֲרִי	נַעֲרִי	נַעֲרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סַפְּרִים	סַפְּרִי	סַפְּרִי	סַפְּרִיכֶם
קַבְּרִים	קַבְּרִי	קַבְּרִי	קַבְּרִיכֶם
חֲלָקִים	חֲלָקִי	חֲלָקִי (חֲקָרִי)	חֲלָקִיכֶם
חֲלָדִים	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נֶצְחִים	נֶצְחִי	נֶצְחִי	נֶצְחִיכֶם

O class.

בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרִיכֶם
קַמָּצִים	קַמָּצִי	קַמָּצִי	קַמָּצִיכֶם
פַּעֲלִים	פַּעֲלִי	פַּעֲלִי	פַּעֲלִיכֶם
קַדָּשִׁים	קַדָּשִׁי	קַדָּשִׁי	קַדָּשִׁיכֶם

Segholates of roots עו and עי. (q) דוד, const. דוד, pl. דוּדִים

(m) מִלֵּחַ, const. מִלֵּחַ (r) שׁוּר — שׁוּרִים - שׁוּרִים

(n) תֹּדֶה — תֹּדֶה *Segholates of roots לה.*

(o) חֵיל — חֵיל (s) פָּרִי, const. פָּרִי, suff. פָּרִי, pl. פָּרִי

(p) עֵר — עֵר, pl. עֵרִים (t) חֲצִי (חֲצִי) — חֲצִי, pl. חֲצִי

DEC. VII. SINGULAR. § 371.

	Sing. abs.	Const.	Light suff.	Grave suff.
(a)	שֵׁם	שֵׁם (שֵׁם)	שְׁמִי	שְׁמִיכֶם
(b)	אֹיֵב	אֹיֵב	אֹיְבִי	אֹיְבֵיכֶם
(c)	מִקְטָל	מִקְטָל	מִקְטָלִי	מִקְטָלְכֶם
(d)	מִזְבֵּחַ	מִזְבֵּחַ	מִזְבְּחִי	מִזְבְּחֵיכֶם
(e)	מִקֵּל	מִקֵּל	מִקְלִי	מִקְלְכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם
(h)	אֶשְׁכָּל	—	—	—

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמֵיכֶם
(b)	אֶף	אֶף	אֶפִי	אֶפֵיכֶם
(c)	מֶד	מֶד	מֶדִי	מֶדֵיכֶם
(d)	לֵב	לֵב (לֵב-)	לִבִי	לִבֵיכֶם
(e)	חֵק	חֵק (חֵק-)	חֵקִי	חֵקֵיכֶם
(f)	עֵז	עֵז (עֵז-)	עֵזִי (עֵזִי)	עֵזְכֶם
(g)	גִּמְלָה	—	—	—
(h)	מִגֵּן	מִגֵּן	מִגִּנִי	מִגִּנֵיכֶם
(i)	חַי	חַי	—	—

DEC. IX. SINGULAR. § 377.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזֵיכֶם
(b)	שֹׁדֵה	שֹׁדֵה	שֹׁדִי	שֹׁדֵיכֶם

Segholates of לָה continued.

Inf. Segholates.

(u) דְּבַשׁ (חֲלִי), const. חֲלִי, suff. חֲלִיו (x) דְּבַשׁ, const. דְּבַשׁ, suff. דְּבַשׁ	
(v) גְּדִי, plur. גְּדִיִּים [pl. חֲלִיִּים] (y) שָׂכָם — שָׂכָם	
(w) צָבִי, — צָבִיִּים (z) בָּאָר — בָּאָר, pl. בָּאָרוֹת	
	(yy) קָטְלוּ, קָטַל (zz) פָּעַם, פָּעַם

DEC. VII. PLURAL.

Plural abs.	Light suff.	Const.	Gravo suff.
שְׁמוֹת	שְׁמוֹתִי	שְׁמוֹת	שְׁמוֹתֵיכֶם
אוֹיְבִים	אוֹיְבִי	אוֹיְבִי	אוֹיְבֵיכֶם
מְקַטְלִים	מְקַטְלִי	מְקַטְלִי	מְקַטְלֵיכֶם
מְזַבְּחוֹת	מְזַבְּחוֹתִי	מְזַבְּחוֹת	מְזַבְּחוֹתֵיכֶם
מְקַלּוֹת (as Dec. XIII.)			
מְפַתְּחִים			
עֲצִים	עֲצִי	עֲצִי	עֲצֵיכֶם
אֲשַׁכְּלוֹת			אֲשַׁכְּלֵיכֶם

DEC. VIII. PLURAL.

יָמִים	יָמִי	יָמִי	יָמֵיכֶם
אֲפִים	אֲפִי	אֲפִי	אֲפֵיכֶם
מָדִים	מָדִי	מָדִי	מָדֵיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חָקִים	חָקִי	חָקִי	חָקֵיכֶם
גְּמָלִים	גְּמָלִי	גְּמָלִי	גְּמָלֵיכֶם
מְגַנִּים	מְגַנִּי	מְגַנִּי	מְגַנֵּיכֶם
חַיִּים	חַיִּי	חַיִּי	חַיֵּיכֶם

DEC. IX. PLURAL.

חַזִּים	חַזִּי	חַזִּי	חַזֵּיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדֵיכֶם

	Sing. abs.	Const.	Light suff.	Grave suff.
DEC. X. SINGULAR. § 380.				
(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם
DEC. XI. SINGULAR. § 383.				
(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֲכָמָה	חֲכָמַת	חֲכָמָתִי	חֲכָמַתְכֶם
(e)	עֲגֻלָּה	עֲגֻלַּת	עֲגֻלָּתִי	עֲגֻלַּתְכֶם
(f)	מַמְלָכָה	מַמְלַכַּת	מַמְלַכָּתִי	(etc.) as Dec. XIII.
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחָּתִי	(etc.) as Dec. XIII.
DEC. XII. SINGULAR. § 387.				
(a)	מַלְכָּה	מַלְכַּת	מַלְכָּתִי	מַלְכַּתְכֶם
(b)	שְׂמֻלָּה	שְׂמֻלַּת	שְׂמֻלָּתִי	שְׂמֻלַּתְכֶם
(c)	חֲרָפָה	חֲרָפַת	חֲרָפָתִי	חֲרָפַתְכֶם
(d)	חֲרָבָה	חֲרָבַת	חֲרָבָתִי	חֲרָבַתְכֶם
(e)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם
DEC. XIII. SINGULAR. § 390.				
(a)	מִסְגָּרָה	מִסְגָּרַת	מִסְגָּרָתִי	מִסְגָּרַתְכֶם
(b)	גְּבֻרָה	גְּבֻרַת	גְּבֻרָתִי	גְּבֻרַתְךָ
(c)		אִשָּׁה	אִשָּׁתִי	אִשָּׁתְךָ (אִשְׁתְּךָ)
(d)	כַּתָּנָה	כַּתָּנַת	כַּתָּנָתִי	כַּתָּנַתְךָ
(e)	נַחֲשֶׁת	נַחֲשַׁת	נַחֲשֶׁתִי	נַחֲשַׁתְךָ
(f)		לִכְתָּה	לִכְתָּתִי	לִכְתָּתְךָ
(g)		שִׁבְתָּה	שִׁבְתָּתִי	שִׁבְתָּתְךָ
(h)		קָחַת	קָחַתִי	קָחַתְךָ

Plural abs.	Const.	Suffix sing.	Suff. plural.
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DEC. X. PLURAL.

תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתִי	תּוֹרוֹתֵיכֶם
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתִי	בְּתוּלוֹתֵיכֶם

DEC. XI. PLURAL.

שְׁנוֹת	שְׁנוֹת	שְׁנוֹתִי	שְׁנוֹתֵיכֶם
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתִי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתִי	צְדָקוֹתֵיכֶם
חֲכָמוֹת	חֲכָמוֹת	חֲכָמוֹתִי	חֲכָמוֹתֵיכֶם
עֲגְלוֹת	עֲגְלוֹת	עֲגְלוֹתִי	עֲגְלוֹתֵיכֶם

DEC. XII. PLURAL.

מְלָכוֹת	מְלָכוֹת	מְלָכוֹתִי	מְלָכוֹתֵיכֶם
שְׂמָלוֹת	שְׂמָלוֹת	שְׂמָלוֹתִי	שְׂמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי	חֲרָבוֹתֵיכֶם
נְעָרוֹת	נְעָרוֹת	נְעָרוֹתִי	נְעָרוֹתֵיכֶם

DEC. XIII. PLURAL.

מִסְגָּרוֹת	מִסְגָּרוֹת	מִסְגָּרוֹתִי	מִסְגָּרוֹתֵיכֶם
כְּתָנוֹת	כְּתָנוֹת	כְּתָנוֹתִי	כְּתָנוֹתֵיכֶם

Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
I.			צֶהָרִים		
יוֹמִים	יוֹמִים		עֵינִים	עֵינִים	עֵינַי
רְבוּתִים	רְבוּתִים		לְחָיִים	לְחָיִים	
II.			VII.		
יָדַי	יָדַי	יָדַי	מַאֲזְנוֹתַי	מַאֲזְנוֹתַי	מַאֲזְנוֹתַי
מְלָחָהִים	מְלָחָהִים		VIII.		
III.			כַּפַּי	כַּפַּיִם	כַּף
שָׁבוּעַ	שָׁבוּעַ	שָׁבוּעַ	שֵׁנִי	שֵׁנִים	שֵׁן
IV.			X.		
כַּנְפֵי	כַּנְפֵי	כַּנְף	אֲמָתַיִם	אֲמָתַיִם	אִמָּה
חֲלָצִים	חֲלָצִים	חֲלָצִי	XI.		
V.			שִׁפְתַּי	שִׁפְתַּיִם	שִׁפָּה
עֲקָבִי	עֲקָבִים	עֲקָב	פִּאֲתַי	פִּאֲתַיִם	פִּאֵה
VI.			XII.		
רַגְלִי	רַגְלִים	רַגֵּל	יֶרְפָּתִי	יֶרְפָּתַיִם	יֶרְפָּה
בְּרַפִּי	בְּרַפִּים	בְּרֶךְ	רַקְמָתַיִם	רַקְמָתַיִם	רַקְמָה
מַתְנֵי	מַתְנֵים		XIII.		
נַעֲלִי	נַעֲלִים	נַעַל	נַחֲשִׁתַיִם	נַחֲשִׁתַיִם	נַחֲשֶׁת

(A) *Cardinals etc. from 1 to 10.*

No. Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1 א (אֶחָד)	אַחַד	אֶחָד	אַחַת	אַחַת	
2 ב	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי	שְׁנֵי
3 ג	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשִׁי
4 ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	רְבִּיעִי
5 ה	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ (חֲמִישִׁי)	חֲמִשִּׁי
6 ו	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	שֵׁשִׁי
7 ז	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	שִׁבְעִי
8 ח	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה		שְׁמוֹנִי
9 ט	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע	תְּשַׁעִי
10 י	עֶשְׂרֵה	עֶשְׂרֹת	עֶשֶׂר	עֶשֶׂר	עֶשְׂרִי

(B) *Cardinals from 11 to 19.*

	Masculine.	Feminine.
11 יא	אַחַד עָשָׂר	אַחַת עָשָׂרָה
	עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עָשָׂרָה
12 יב	שְׁנַיִם עָשָׂר	שְׁתֵּים עָשָׂרָה
	שְׁנֵי עָשָׂר	שְׁתֵּי עָשָׂרָה
13 יג	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עָשָׂרָה
14 יד	אַרְבָּעָה עָשָׂר	אַרְבַּע עָשָׂרָה
15 * טו	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עָשָׂרָה
16 יו	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂרָה
17 יז	שִׁבְעָה עָשָׂר	שִׁבַּע עָשָׂרָה
18 יח	שְׁמֹנֶה עָשָׂר	שְׁמוֹנֶה עָשָׂרָה
19 יט	תְּשַׁעָה עָשָׂר	תְּשַׁע עָשָׂרָה

* טו i.e. 9+6 not יח i.e. 10+9 because יח is one of the names of God

(C) *Cardinals from 20 to 90.*

20	כ	עָשָׂרִים	60	ס	שְׁשִׁים
30	ל	שְׁלֹשִׁים	70	ע	שִׁבְעִים
40	מ	אַרְבָּעִים	80	פ	שְׁמֹנִים
50	נ	חֲמִשִּׁים	90	צ	תְּשַׁעִים

(D) *Hundreds.*

100	ק	מֵאָה	600	שֵׁשׁ מֵאוֹת (ם) ת"ר
200	ר	מֵאֵתַים	700	שִׁבְעַת מֵאוֹת (ן) ת"ש
300	ש	שְׁלֹשׁ מֵאוֹת	800	שְׁמֹנֶה מֵאוֹת (ף) ת"ת
400	ת	אַרְבַּע מֵאוֹת	900	תְּשַׁע מֵאוֹת (ץ) ת"תק
500	ק (ך) תק	חֲמִשָּׁת מֵאוֹת		

(E) *Thousands.*

1,000	א	אַלֶּף	10,000	רְבֹוא, רְבֹו, רִבְבָּה
2,000	ב	אַלְפַּיִם	20,000	שְׁתֵּי רְבֹוֹת
3,000	ג	שְׁלֹשַׁת אַלְפִים	30,000	שְׁלֹשׁ רְבֹוֹת
4,000	ד	אַרְבַּעַת אַלְפִים	40,000	אַרְבַּע רְבֹוֹא
5,000	ה	חֲמִשָּׁת אַלְפִים	{	120,000 עֶשְׂרֵה רְבֹו or 12 times 10,000
6,000	ו	שֵׁשֶׁת אַלְפִים		
7,000	ז	שִׁבְעַת אַלְפִים	600,000	שֵׁשׁ מֵאוֹת אֶלֶף

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ERRATA.

[After the printing of the preceding work was finished, an unexpected opportunity occurred of submitting the whole to the keen and practised eye of Mr Joshua Seixas; who being a Hebrew by birth, and the son of a Rabbi, has such a knowledge of the Hebrew language as may be called vernacular. Mr S. is at present employed as a teacher of the Hebrew; and I have availed myself of the opportunity of his aid to correct the errors of the press, because I know by experience that to print a Hebrew Grammar without errors is impossible; and because that of all the books which a student is called to use, grammars and lexicons ought to be the most accurate. The smallest mistake may mislead the unwary beginner. All the pains possible have been bestowed on this edition. Every sheet has passed through at least *five* revisions; and it is doubtless, on the whole, the most accurate of any edition which I have hitherto published. Yet Mr Seixas in running it through has detected some errors. Most of them, indeed, are so slight that I might venture to let them pass without notice, as the reader would spontaneously correct them, when he had acquired but a little knowledge of the Hebrew. But as my book is designed for mere beginners as well as others, I have thought it advisable to correct even the slightest mistakes, although at the expense of making out a list of *errata*, which at first view appears formidable to the reader. Almost every error can be corrected by a very slight alteration, with the aid of a fine pen and a knife proper for delicate erasure. I must beg the reader to do this, as soon as he obtains a sufficient knowledge of Hebrew to be able to distinguish things that differ. In the mean time, I can assure him, that mortifying as a list of *errata* is to the author of a book, I prefer submitting to this, rather than to deprive him of the advantages to be derived from such a list. I can also assure him, that although in two or three instances, some singular errors have escaped, in this edition, yet the list of *errata* in any other that I have published, would be still greater, if made out with as close observation.]

Page 21. § 33. Note, פָּדָה, insert Daghesh lene in פּ.—p. 31. *c.* e. g., הָאֵלֶם, put הָ for הֶ.—§ 67. *b.* Note, תִּתְּנֶנָּה, put תִּ for תְּ.—p. 32. § 73. Note 1, יִשְׁעִים, write יִשְׁעִים.—p. 33. § 74. *b.* Note, אַח, write אַח; פָּרַח, write פָּרַח.—§ 75. *e. g.* לִי, supply Hhireq under the ל, it being broken off in the printing.—p. 36. Note 2, in הַשְׁפִּיל, הַשְׁפִּיל, שֶׁפֶל, write שֶׁ instead of שֶׁ.—p. 39. top line, יִרְאֶה, put יִ for יֶ.—Note 2, אֶתְּאֶחָא, put אֶ for אֶ.—§ 89. *e. g.* דָּרַד, put וֹ for וֶ.—p. 41. § 91. last line, שִׁיה, put שֶׁ for שֶׁ.—p. 44. No. 23, מִאֲרִי, put רִ for רֶ.—p. 49. *j.* דְּבָרֶיךָ, for דְּבָרֶיךָ put דְּבָרֶיךָ.—p. 50. line 3, וְנִבְאָה, וְנִבְאָה, for וֹ in both cases put וֹ.—p. 53. § 108. *a.* 3, מִלְּקָח, מִלְּקָח, put קָ for קֶ.—*b.* for פְּוִי read פְּוִי.—§ 109. *a.* תְּמוּלִי, put וֹ for וֶ.—§ 110, in בְּשֶׁבַח, בְּשֶׁבַח, put שֶׁ for שֶׁ.—p. 57. § 119. *d.* אֶתְּקִיף, read תֶּ for תֶּ.—p. 59, line 2, הָרֹב, put הָ for הָ.—p. 60, line 2, הֶקְטִילָהּ, הֶקְטִילָהּ, put הָ for הָ.—p. 61. § 129, for (*b*) *Forwards*, write (1) *Forwards*.—§ 129. *b.* דְּבַר read דְּבַר.—p. 64 line 6, דְּבַרִּי, the final וֹ is broken in some copies, and needs restoring.—p.

65. § 141. e. g. בֵּת, insert Dagghesh in Beth.—Note 1. שְׁמַע, for ת write ת.—p. 66. *d.* תָּרַח, תָּרַח, put ה for ח.—p. 67. § 149. *b.* תָּרַח, put ת for ת.—p. 68. § 151. תָּרַח, erase Methegh; תָּרַח, put Daggh. in ת.—§ 152. *a.* 1. תָּרַח, put ת for ת.—5, in תָּרַח, erase Methegh.—Note, תָּרַח, put ת for ת.—p. 72. § 164. תָּרַח, for ת put ת.—p. 73, line 3, תָּרַח, for ת write ת.—line 7, for *always*, put *often*.—p. 76. § 176. 1. תָּרַח, for ת put ת.—4, תָּרַח, for ת put ת.—p. 77. § 182. Note, תָּרַח, תָּרַח, for ת put ת.—p. 78. *b.* 4. תָּרַח; § 185. *a.* תָּרַח; *b.* 1. תָּרַח; *b.* 2. תָּרַח; Note, תָּרַח; put ת for ת; a mistake unaccountable.—p. 81. § 196. Note, תָּרַח, erase Dagghesh in ת.—p. 82. 3d line from bottom, תָּרַח, write תָּרַח.—p. 84, § 206, line 3d of the table, תָּרַח, put ת for ת.—p. 85, § 208, Note 4, תָּרַח, erase Dagghesh.—p. 90. § 218. 2. תָּרַח, put ת for ת.—§ 221. תָּרַח, put ת for ת.—p. 93. *c.* 2. תָּרַח, put ת for ת.—(3) תָּרַח, put ת for ת.—§ 230. e. g. תָּרַח, put ת for ת.—§ 232. 2. תָּרַח, put ת for ת.—p. 94, *c.* for תָּרַח write תָּרַח.—*d.* תָּרַח, for ת put ת.—p. 95, 6th line from the bottom, תָּרַח, for ת put ת.—p. 98, line 3d from the top, תָּרַח, put ת for ת.—p. 99. § 254. *a.* 1. תָּרַח, put ת for ת.—p. 103, top line, תָּרַח, put ת for ת.—p. 104, top line, תָּרַח, put ת for ת.—p. 105, *a.* e. g. תָּרַח, תָּרַח, erase Dagghesh in Mem.—p. 107, 3d line from the bottom, תָּרַח, put ת for ת.—p. 108. 3. תָּרַח, put ת for ת.—p. 110. § 278. 4. תָּרַח, for the latter תָּרַח put תָּרַח.—p. 114. § 287. 1. תָּרַח, erase Dagghesh in ת.—(3) for *Future*, write *Præter*; and in the next line, before *once* insert *Future*.—p. 116. *c.* תָּרַח, put ת for ת.—Ps. 45: 8, for 8 put 5.—(e) תָּרַח, put ת for ת.—p. 122. 2. Note, תָּרַח, put ת for ת.—p. 123. § 313. Note 2, תָּרַח, put ת for ת; תָּרַח, put ת for ת.—p. 124. 4th line from the bottom, תָּרַח should be written תָּרַח.—p. 125. § 319. Note 1, תָּרַח, put ת for ת.—§ 320. 2. תָּרַח, insert Dagghesh in ת.—p. 128, 3d line from the bottom, תָּרַח, write ת for ת.—p. 137. § 358. 4. תָּרַח, for ת put ת.—p. 138. in note near the top, תָּרַח, for ת put ת.—p. 139. § 365. ANOMALIES, תָּרַח, put ת for ת.—p. 140. § 369, for תָּרַח write תָּרַח; for תָּרַח write תָּרַח.—Note, תָּרַח, תָּרַח, put *Sin* instead of *Shin*.—§ 370, תָּרַח, for ת put ת.—p. 141. § 373. 6. תָּרַח, erase the Dagghesh.—p. 146. *d.* Note, תָּרַח, read תָּרַח.—p. 147. 3d line from the top, for תָּרַח read תָּרַח.—p. 157. *d* and *e*, תָּרַח, put ת for ת.—p. 158, in lines 6, 7, from the top, correct the same error.—§ 423. e. g., תָּרַח, for ת put ת.—p. 160, line 7th from the bottom, תָּרַח, write תָּרַח.—p. 161. line 4th from the top, תָּרַח, put ת for ת.—p. 164. § 437. 2. *b.* תָּרַח, put ת for ת.—p. 167. § 446. *a.* e. g., תָּרַח, put ת for ת.

ג.—p. 171. § 464. e. g., עָשָׂר, erase the dot over עָ—p. 175. § 476. e. g., אֶזְבִּירָה, erase the dot in אֶ.—2nd line from the bottom, for אֶת write אֵת.—p. 176, 3d line from the top, for *laier* write *lair*.—p. 178. Note near the middle, מְאֹרֹת, מְאֹרֵי, erase the comma.—p. 179. § 493. *b*, וְאֶחָדָם, put הֵ for הָ.—p. 180. § 496. e. g., עֲמַלְתָּהּ, put עָ for עֵ.—§ 497, וְיָהִי, erase Daghes in the Yodh.—p. 183. § 504. *b*, אֵל, read אֵלָה.—p. 188. Note 1, הִתְחַלֵּת, put הָ for הֵ.—§ 516. *a*, הִתְחַבֵּנוּ, for הָ put הֵ.—p. 190. § 523. *b*, for הִכְרוֹת write הִכְרֹת.—p. 191. top line, הִלְסֵנָה, put א for אֵ.—p. 192. § 530. e. g., וְהִתְחַבֵּל, put הֵ for הֵ.—p. 193. § 533. e. g., וְנִשָּׁב, put שֵׁ for שִׁ.—p. 194. § 538. Note, הִתְחַבֵּת, put הֵ for הֵ.—p. 195. § 543. e. g., אֶתְחַרְתֶּה, put הֵ for הֵ.—p. 198. *d*, for אֶשָּׂר write אֶשְׂרָה.—p. 199. § 577. e. g., הִתְחַבֵּת, הִתְחַבֵּת, put הֵ for הֵ.—§ 558. e. g., עֵתָה, erase the dot over Ayin.—p. 201. line 4, Ps. 10: 5, put 1 for 5.—p. 201. § 563. e. g., וְאֶקְרָא, put וְ for וְ.—p. 202. § 566. e. g., אֶחָדָם, put הֵ for הֵ; וְיָהִי, put הֵ for הֵ.—p. 203. § 571. *a*, הִלְסֵנָה, erase the dot in הֵ.—p. 209. Fut. הִצְמִיד, in some copies wants the Hholem over ה—Imp. 2 fem. and 2 plur. masc. should read הִזְקִי, הִזְקִי.—p. 210, Fut. plur. הִתְחַבֵּת etc. usually reads הִתְחַבֵּת etc. in most of the persons.—p. 211. Piel, הִכְרֹת, erase the dot over the ה.—p. 216. Fut. 2 m. הִתְחַבֵּת, write הִתְחַבֵּת.—p. 220. Niph. 3 plur. הִתְחַבֵּת should read הִתְחַבֵּת.—p. 221. Imp. 2 masc. plur. הִתְחַבֵּת should be printed הִתְחַבֵּת.—p. 224, Niph. 2 masc. sing., הִתְחַבֵּת should have the accent over ה.—2 plur. fem. Fut. should have a Daghes in ה.—p. 225, in הִתְחַבֵּת, the Hhi-req under ה is broken off in some copies.—In the Fut. apoc. the accent should be over ה.—p. 227. Hiph. הִתְחַבֵּת, should be הִתְחַבֵּת.—p. 230. 2 m. plur. הִתְחַבֵּת, put Sheva under ה.—Inf. הִתְחַבֵּת, put accent over ה.—Fut. הִתְחַבֵּת, put accent over ה.—Imp. הִתְחַבֵּת, put accent over ה.—p. 238. Dec. VIII. (חֶקֶת) read חֶקֶת.—p. 240. Dec. XI. *d*, הִתְחַבֵּת is fem. of הִתְחַבֵּת, and only a fem. adjective.—Dec. XIII. Const. אֶשָּׂר read אֶשְׂרָה.

[After the above errata were in type, some additional ones, the fruit of a second revision of Mr Seixas, were received. I add them to the list already printed, that nothing in my power may be wanting to enable the student to detect every mistake, and to rectify it. Most of the cases in both lists might have been omitted, so far as any danger of being misled arose from them. But my desire of correctness goes beyond this; and I may safely add, that the only reasons why Hebrew grammars in general have not a large list of *errata*, is because they are not subjected to such a sharp-sighted revision as this has been.]

P. 21. § 34. Note 1, for *mē-lēk* read *mē-lēkh*.—p. 31. § 67. *b*. e. g., הִתְחַבֵּת, put הֵ for הֵ.—p. 48, line 7th from the bottom, הִתְחַבֵּת, for הֵ put הֵ.—p. 54. § 112. e. g., for הִתְחַבֵּת read הִתְחַבֵּת.—p. 59. § 125. *d*, for הִתְחַבֵּת

read יִמְקִים.—p. 60. § 128. Note, מְדִים, erase the dot from מ.—p. 63. § 135, for כְּבִדֵּר write כְּבִדֵּר.—p. 81. § 196. Note, for Hoph. read Pual.—p. 82. § 199. table, for יִיָּקֶם עֵץ read יִיָּקֶם עֵץ.—p. 88. § 213. 2, אֲדִירֶשׁ, אֲדִירֶשׁ, erase the Tseri under ר in both words.—p. 90. § 219, יִרְדְּעָתִי, put Dagħ. in ת.—§ 222, for רָלֵד read רָלֵד.—p. 99. § 254, נָשָׂא, שׂוּא, put ש for ש.—p. 103. b. 1, מְהִנְתִּי, put ת for ת—Ibid. 2, הִמָּם read הִמָּם.—p. 104. 2nd line, פְּתָה write פְּתָה.—p. 127. 4th line from bottom, for יִשְׁתָּ read יִשְׁתָּ.—p. 142. § 376. 6, *Nouns in* י, read י.







